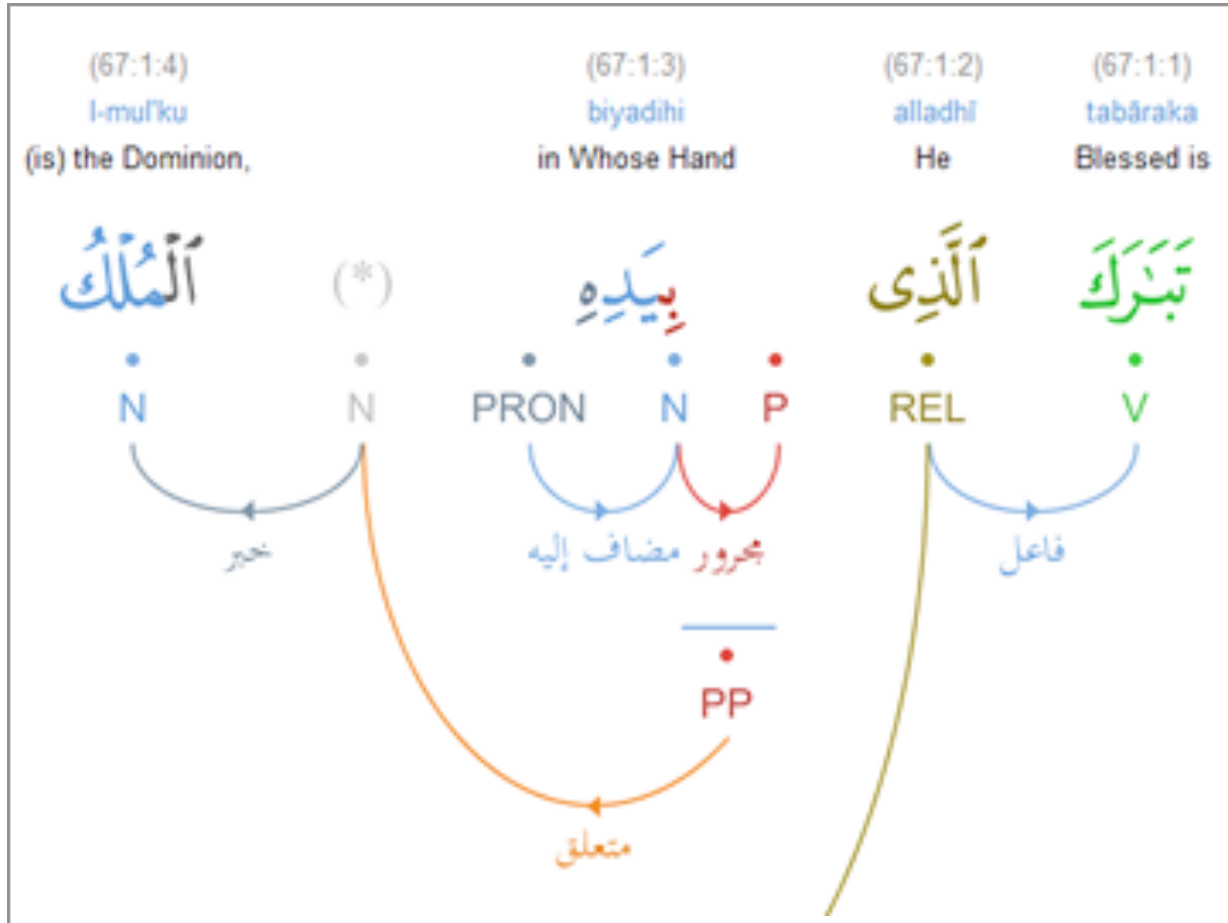


# Quranic Grammar

إعراب القرآن الكريم



quran.com

1st Edition

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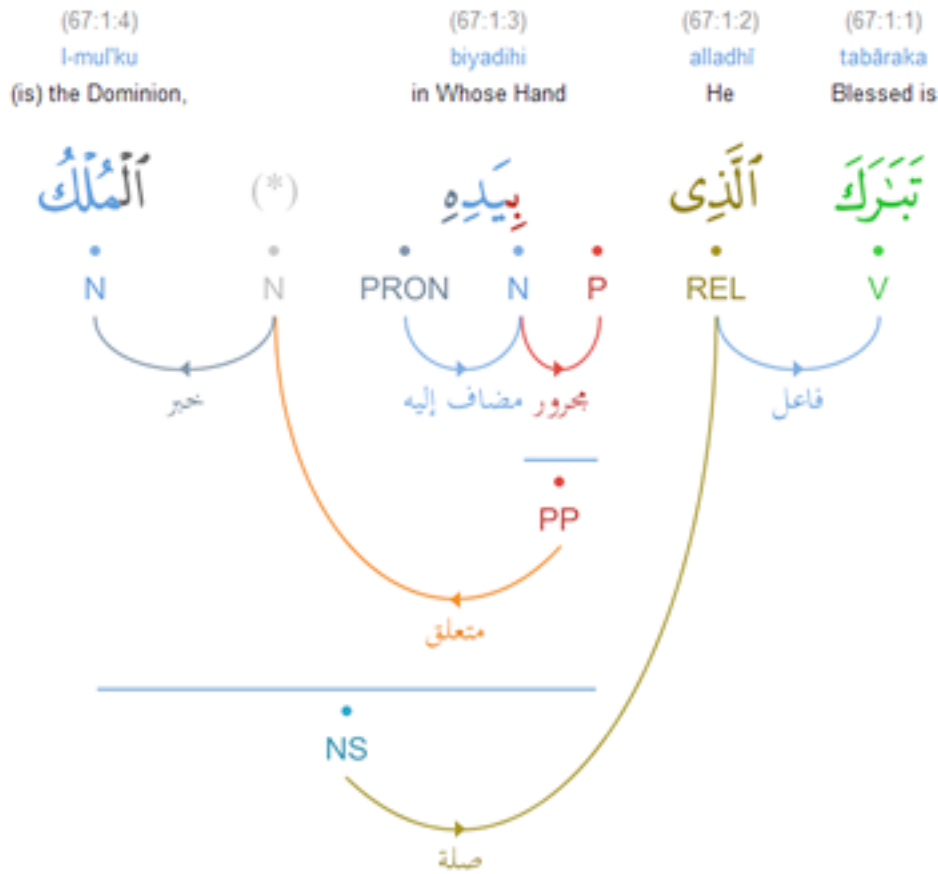
# Qurānic Grammar (إعراب القرآن)

## (الكريم)

The grammar section of the website provides a set of guidelines for annotators who wish to contribute to the project. In the Qurānic Arabic Corpus, the traditional Arabic grammar of *iʿrāb* (إعراب) is used to visualize Qurānic syntax through the use of [dependency graphs](#). This description of Qurānic grammar is useful for further computational analysis, as well as for linguists researching the language of the Quran, and for those with a general interest in the Arabic language. The [syntactic treebank](#) contains verses of the Quran annotated using dependency grammar.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Chapter (67) sūrat l-mulk (Dominion)



## THE SYNTAX OF NOMINALS

The nominals are one of the three basic [parts-of-speech](#) according to traditional grammar. These include nouns, pronouns and adjectives. The following sections describe the syntax of nominals:

[Gender](#) - semantic, morphemic and grammatical gender

[Adjectives](#) - these follow and depend on the noun that they describe

[Possessives](#) - the possessive construction of *idāfa* (إضافة) is used with the genitive case

[Apposition](#) - two nouns placed side by side, both with the same syntactic function

[Specification](#) - *tamyīz* (تمييز) specifies the degree of a head word

[Numbers](#) - the *murakkab* (مركب) dependency is used to annotate digit compounds

## VERBS, SUBJECTS AND OBJECTS

The verbs form the second of the three basic [parts-of-speech](#). The following sections describe the syntax of verbs in the Quran, as well as case rules for subjects and objects of verbs:

[Verb forms](#) - the different forms of verbs found in Quranic Arabic

[Subjects and objects](#) - these will inflect for different cases according to syntactic function

The verb *kāna* (كان واخواتها) - a special group of verbs with different case rules

[Verb moods](#) - the subjunctive and jussive moods of the imperfect (فعل مضارع)

[Imperative verbs](#) - commands, requests and negative prohibitions using the imperfect jussive

## PHRASES AND CLAUSES

In the Quranic Arabic corpus, [phrase nodes](#) are used to represent phrases and clauses. Traditional Arabic grammar defines a set of dependencies for different types of phrases and clauses:

[Preposition phrases](#) - these use the genitive case and can attach to nouns or verbs

[Coordinating conjunctions](#) - these connect two words, phrases or clauses (حرف عطف)

[Subordinating conjunctions](#) - together with relative pronouns these introduce subordinate clauses

[Conditional sentences](#) - formed of two clauses, the condition (شرط) and the result (جواب شرط)

## ADVERBIAL EXPRESSIONS

The accusative case ending *manṣūb* (منصوب) is used in various grammatical constructions, which include adverbial expressions and objects:

[Circumstance](#) - the circumstantial accusative (حال)

[Cognate accusative](#) - the *maf'ūl mutlaq* (مفعول مطلق)

[Accusatives of purpose](#) - *l-maf'ūl li-aj'lihi* (المفعول لأجله)

[Comitative objects](#) - *l-maf'ūl ma'ahu* (المفعول معه)

## THE SYNTAX OF PARTICLES

The particles are the third of the three basic [parts-of-speech](#). The following annotation guidelines discuss common syntactic constructions involving particles:

[The particle alif \(إ\)](#) - interrogative and equalizational uses of *hamza*

[The particle inna \(إن واخواتها\)](#) - a special group of particles with their own case rules

[The particle fa \(ف\)](#) - conjunction, resumption and cause particles

[Vocative particles](#) - these can place a noun into one of two grammatical cases

[Exceptive particles](#) - may place a noun into the accusative case according to the type of exception





# Nominals

## GENDER (الجنس)

In Arabic linguistics, the gender of a noun may refer to *semantic*, *morphemic* or *grammatical* gender. In the Quranic Arabic corpus, nouns are tagged for gender according to grammatical gender, since this determines how the noun will function syntactically. Using grammatical gender allows *gender agreement* to be considered through dependencies in the [syntactic treebank](#). The different distinctions of gender may be illustrated by considering the second word of verse (13:11):



*Fig 1. The second word of verse (13:11) is an indefinite form II masculine plural active participle and is in the nominative case.*

This noun is a plural of plurals and has been tagged as masculine since this is its grammatical gender, which is the type of gender annotated in the Quranic corpus. In particular, the noun is:

- semantically masculine (masculine in meaning)
- morphemically feminine (feminine in form)
- grammatically masculine-rational (masculine by syntatic function)

The way that the gender of this noun is annotated is sensitive because the word refers to the angels, whose gender is considered to be semantically masculine according to the Islamic faith. The Quran mentions those who incorrectly consider the angels to be feminine in verse (43:19). Although the word appears feminine in form, it is masculine in meaning as well as in grammatical function. The verse in chapter 13 (*sūrat l-raʿd*) which contains the noun under discussion reads:

لَهُ، مَعْقَبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ  
حَتَّىٰ يَغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ



**Sahih International:** For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

The fact that this noun functions as masculine syntactically can be seen through gender agreement. The following verb in the same verse refers to this noun, and is conjugated for third person masculine plural:

Translation	Arabic word	Syntax and morphology
(13:11:8)	يَحْفَظُونَهُ	V – 3rd person masculine plural
<a href="#">yahfazūnahu</a>	• •	imperfect verb
who guard	PRON PRON	PRON – subject pronoun
him		PRON – 3rd person masculine singular object pronoun

فعل مضارع والواو ضمير متصل في محل رفع فاعل والهاء

ضمير متصل في محل نصب مفعول به

Fig 2. Morphological annotation for the verb at (13:11:8)  
- precise translation depends on context (see [translation accuracy](#)).

## Gender Distinctions in Arabic

### Semantic Gender

Semantic gender is determined by the meaning of a noun. For example, boys and girls, and men and women will have different biological gender. According to semantic gender, the words **حامل** (pregnant) and **بنت** (girl) are feminine, where as **ملائكة** (angels) and the noun **معقبات** at (13:11:2) above are both masculine. Words such as **كراسي** (chairs) have no semantic gender. The possible values for semantic gender are masculine, feminine or none.

### Morphemic Gender

Morphemic gender (also known as illusory gender) specifies the form of the morpheme which is used to construct the word. The *ta-marbuta* and *āt* suffix are feminine morphemes. The suffixes *ūn*

and *m̄n* are masculine. This means that the word **خليفة** (*Caliph*) is morphemically feminine (feminine in form) although semantically masculine (masculine in meaning). The two possible values for morphemic gender are masculine or feminine.

### *Grammatical Gender*

Grammatical gender is also known as functional gender, and determines how words such as nouns and adjectives function syntactically. The rules which determine gender agreement differ according to morphological features such as part-of-speech, plurality and rationality. Two prominent syntactic constructions which are relevant to gender agreement are adjectives and numbers:

For adjectives, singular nouns agree in semantic gender if this is masculine or feminine (but not if the gender is none), or they agree with morphemic gender if semantic gender is none. Plural noun rules for agreement use the feature of rationality (**عاقِل** or **غَير عاقِل**). Rational plurals agree with semantic gender but irrational plurals always take feminine singular adjectives. This is why **كراسي** (masculine plural) takes **كبيرة** (feminine singular) as an adjective.

The gender polarity (reverse gender agreement) of numbers is based on the singular form of the word regardless of the morphemic gender of its plural. For example **خمسة سجلات** (*five folders*) because **سجل** is masculine, and **خمس مكتبات** (*five libraries*) because **مكتبة** is feminine.

*See Also*

- [Adjectives](#)
- [Numbers](#)

## ADJECTIVES (صفة)

An adjective may depend on a nominal (a proper noun or noun) through a *ṣifa* (صفة) relation, with the adjective following the nominal word that it modifies. An adjective will agree with the noun it depends on in terms of gender, number and definiteness. It will also agree in [grammatical case](#) - nominative, genitive or accusative. An exception to this rule is that a feminine singular adjective can describe an irrational plural noun (see [grammatical gender](#)). More than one adjective can depend on the same noun, such as the two adjectives found in verse (1:3) of *sūrat l-fātiḥah*:

(1:3:2)  
**l-raḥīmī**  
the Most Merciful.

(1:3:1)  
**al-raḥmānī**  
The Most Gracious,

(1:2:2)  
**lillahi**  
(be) to Allah,

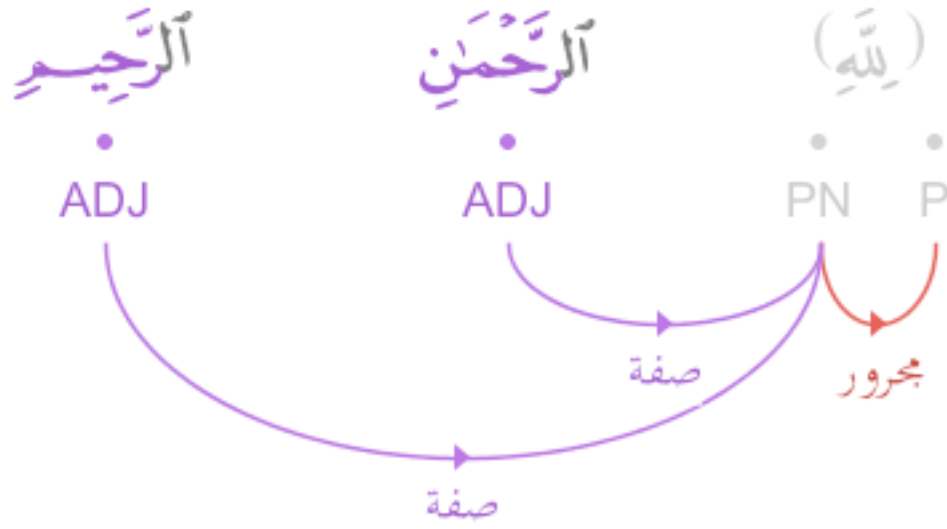


Fig 3. Two adjectives in verse (1:3).

See Also:

- [Gender](#)
- [Apposition](#)

## THE POSSESSIVE CONSTRUCTION (إِضَافَةٌ)

The *idāfa* (إِضَافَةٌ) construction of traditional Arabic grammar is a possessive construction (also known as a genitive construction) which relates two nouns. The second noun will come after and depend on the first noun, so that the second noun is the dependent and the first noun is the head. In an *idāfa* relation the second noun will always be found in the genitive case *majrūr* (مَجْرُور). *idāfa* is also possible between two morphological segments of the same word, such as between a noun stem and a pronoun suffix. In this construction the attached suffixed pronoun will still be considered to be in the genitive case. There are three constraints that must be satisfied when forming a possessive construction:

1. The head noun must not have the definite article marker (*l-*).
2. The head noun must not have the indefinite marker of *tanwīn* (تَنْوِين).
3. The dependent noun must be in the genitive case *majrūr* (مَجْرُور).

There is no restriction on the grammatical case of the head noun and this should be determined by the syntactic role of the possessive construction within the sentence. Verse (88:1) below has a possessive construction formed from words (88:1:3) and (88:1:4), with the dependent word in the genitive case *majrūr* (مَجْرُور). The head word is nominative *marfūʿ* (مَرْفُوع) because it is the subject of a verb:

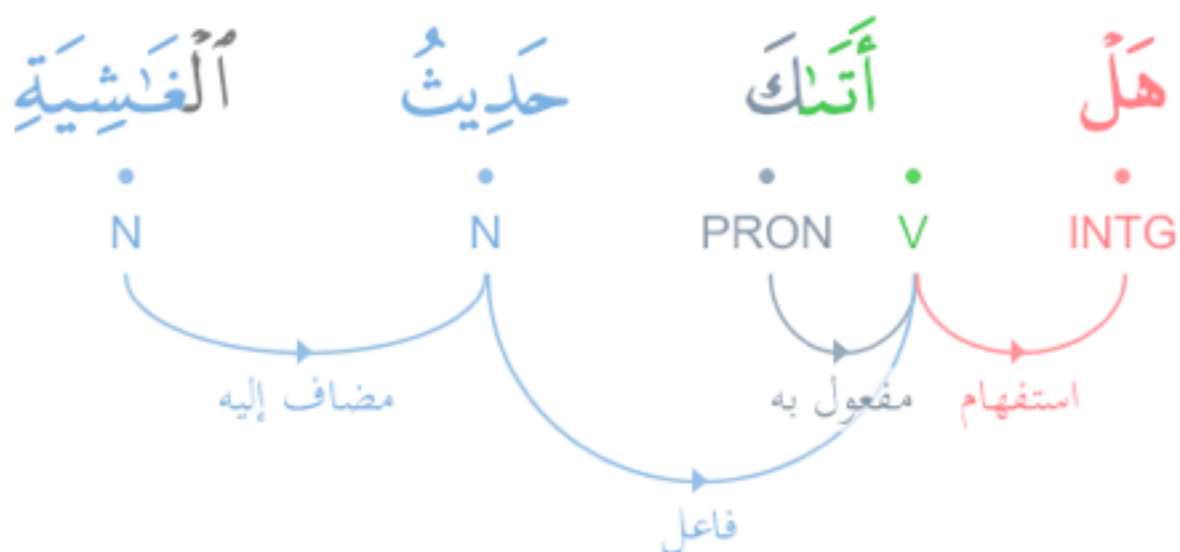


Fig 4. Possessive construction in verse (88:1).

See Also

- [Specification](#)

## APPOSITION (بدل)

Apposition is known as *badl* (بدل) in traditional Arabic grammar. In this construction, two nouns will be placed side by side, both with the same syntactic function. The two nouns must have the same case ending (grammatical case). In verse (96:16) below, the noun (96:16:1) is an apposition (*badl*) to (96:15:6). Both these nouns have the same case ending and are in the genitive case *majrūr* (مجرور). The first noun (96:15:6) is in the genitive case because of a prefixed preposition and since the two nouns are in apposition, the same case ending applies to (96:16:1).

(96:16:3)  
khāṭi-atin  
sinful.

(96:16:2)  
kādhibatīn  
lying,

(96:16:1)  
nāṣiyatin  
A forelock

(96:15:6)  
bil-nāṣiyati  
by the forelock,

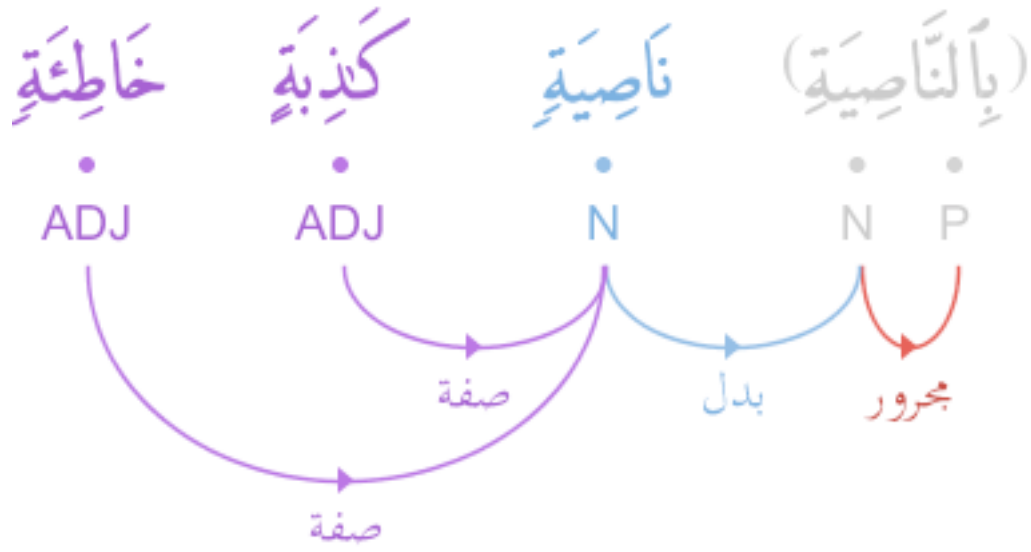


Fig 5. Apposition between two nouns in verse (96:16).

See Also

- [Adjectives](#)
- [Subordinate Clauses](#)

## SPECIFICATION (تمييز)

The specification relation *tamyīz* (تمييز) places a dependent noun into the accusative case *manṣūb* (منصوب) and is used to specify the degree of the head word. An example of *tamyīz* may be found in verse (69:32):

(69:32:7)  
*fa-us'lukūhu*  
insert him."

(69:32:6)  
*dhirā'an*  
cubits,

(69:32:5)  
*sab'ūna*  
(is) seventy

(69:32:4)  
*dhar'uhā*  
its length

(69:32:3)  
*sil'silatin*  
a chain,

(69:32:2)  
*fī*  
into

(69:32:1)  
*thumma*  
Then

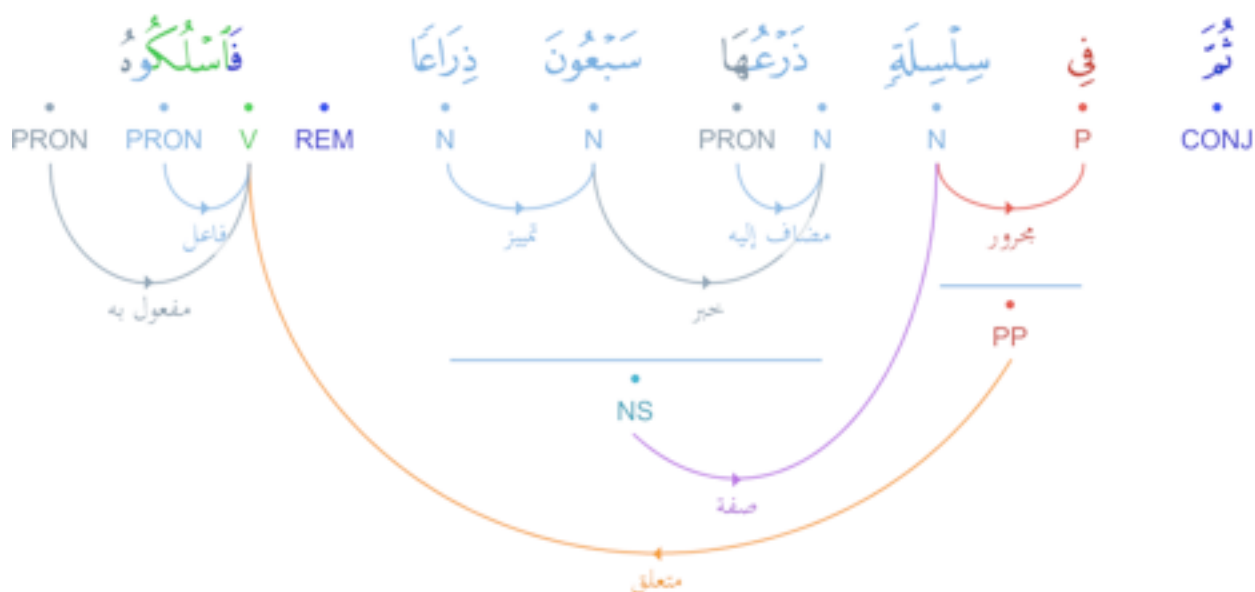


Fig 6. Specification relation in verse (69:32).

In the above example there is a specification dependency between words (69:32:5) and (69:32:6).

See Also

- [Numbers](#)
- [Possessives](#) - the possessive construction of *idāfa* (إضافة)

## NUMBERS (أرقام)

The cardinal numbers from 13 to 19 are always found in the accusative case *manṣūb* (منصوب).

Each of these numbers is formed from two separate words related through the *compound* dependency *murakkab* (مركب). The first word will be the first digit of the number and the second word will refer to the number 10. For example, nineteen would roughly read "nine and ten". The first word of the compound structure will have the opposite gender of the counted noun, while the second word will agree in gender with the counted noun.

Verse (74:30) below contains the number 19. Two words are used to form the number (nine and ten) and these are related through a compound dependency. Each of the two numeric words are in the accusative case *manṣūb* (منصوب). The first word is feminine and the second is masculine. In this verse the counted noun is omitted:

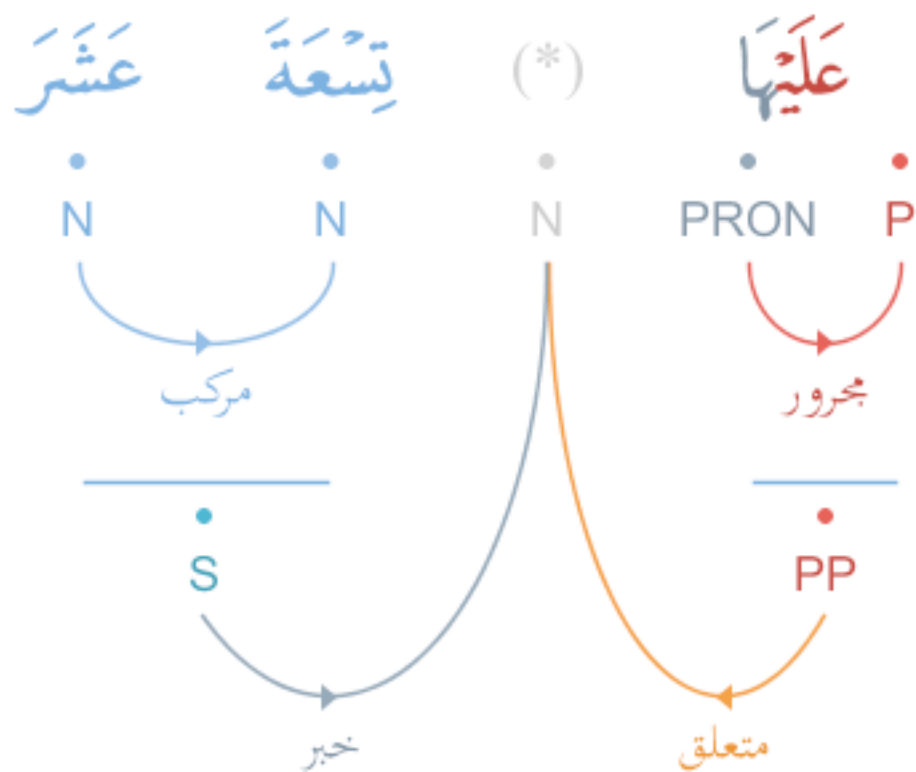


Fig 7. Compound number in verse (74:30).

See Also

- [Specification](#)
- [Possessives](#) - the possessive construction of *idāfa* (إِضَافَةٌ).
- [Gender](#)



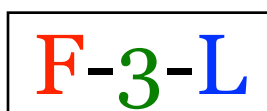
# Verbs

## VERB FORMS

This section of the annotation guidelines provides an introduction and overview to verb forms in the Quran. More detailed explanations can be found in [standard references](#) of traditional Arabic grammar. In the Quran, verbs, and other words that denote related semantic concepts, are formed through a system known as derivation. The idea is that words are derived from a stem or template that is defined by a sequence of letters known as radicals. These are often referred to as trilateral or quadrilateral radicals, for 3 or 4 root letters respectively.

Arabic shares this linguistic feature with other Semitic languages such as Hebrew, which has seven different verb forms. The basic rule of derivation in Quranic Arabic is that nearly all words are derived from a three root (trilateral) or a four root (quadrilateral) pattern system. The Arabic letters *fā* *ʿayn* *lām* (ف ع ل) are typically used as placeholders in verb patterns to denote three different radical letters, since **فَعَلَ** is a prototypical verb that means "to do" or "to act". This is

denoted by **F-3-L** in figure 8 below. Roots in Arabic convey a basic meaning which then allow for more complex semantic concepts to be derived, whether these are verbs or nouns. Based on this system nouns and verbs can have up to fourteen to fifteen forms, although though ten is the norm for most roots.



*Fig 8. Three roots in a trilateral pattern.*

For example, take the three root concept of **D-R-S** which gives the basic meaning of "to study". By adding letters to the three root template (before, in between or after the radicals in the stem) other more complex meanings are formed such as "school", "teacher", "lesson" or even "legislation". In figure 9 below the x's are the extra letters that can be added to the original 3 root letters. These additional letters do not have to all added at the same time. Notice that the root is still present in the template and has not changed. In some forms, the root letters are doubled, and in other forms vowels may be added or elongated.





*Fig 9. Derivation of possible forms.*

Using derivation system of roots and patterns, nouns (singular, dual, plural), and verbs (singular, dual, plural, 1st, 2nd, and 3rd person, imperatives and verbal nouns) are derived in an almost mathematical way, leaving little room for confusion as to the desired meaning of the word. Of

course the ideal model of this derivation is the Quran, and as you look through the Quran you will see these in play. In the remainder of this section, examples are quoted from the Quran, so that it becomes easy to see the forms. These derived forms allow for the language to reflect the state of how a particular action (i.e. a verb) was performed. The derived forms even indicate how many individuals participated in the action, and if it was reciprocal or not.

## Trilateral Verb Forms

To illustrate the idea of derived forms, the examples below use a three letter root (although not all roots feature in all verb forms) and lists the first ten standard forms (I to X). When annotating Arabic verb forms, the convention in the Quranic Arabic Corpus is to use Roman numerals, e.g. IX denotes a form nine verb or noun. In the examples below, root letters are capitalized and their meanings are shown in brackets. The first column in the table below specifies the template used in the derivation, as found in [standard references](#) of traditional Quranic Arabic grammar. Letters shown in capitals denote a radical that is part of the original root used in the derived verb form. Example words are taken from the Quran. You can click on a Quranic word below to see details of the verse in context.

Form	Derived Verb	Meaning	Examples
<b>Form I</b> <b>F-a-3-a-L-a</b> 	<b>K-a-T-a-B-a</b> ("to write")	The simplest form, "he wrote". Verbs of this form are generally transitive so that they require an object, as in "he wrote a book" or "he ate an apple". However it is possible to have intransitive verbs that require no object verbs in this class as well.	<b>Example:</b> (2:187:28) <a href="#">kataba</a> has ordained 

---

**Form II**  
**F-a-33-a-L-a**

فَعَّلَ

3-a-LL-a-M-a  
("to teach")

A verb that is already transitive becomes doubly so, as it takes a meaning of "make do" or "make become", so the meaning could be "to make one learn" i.e. "to teach". This form reflects meaning in three ways:

Intensity of the verb (repetition or the energy in which the action is performed).

He made himself do (to make himself).

Causative (to make another do).

In the intensity example on the right, the form of the verb shows the intensity and the repetition of the action, i.e. she closed all the doors and bolted them.

**Causative:**

(96:4:2)

'allama  
taught

عَلَّمَ

•

V

**Intensity:**

(12:23:8)

waghallaqati

And she closed

وَعَلَّقَتْ

•

V

•

CONJ

---

**Form III**  
**F-aa-3-a-L-a**

فَاعَلَ

**Q-aa-T-a-L-a**  
("to fight")

This form implies that there is someone or something else present and that the action is performed upon him/her/it. This form reflects meaning in two ways:

Causative ("to be")  
as an active  
participle.

Mutual action (he made him do the same).

In the causative example on the right, the active participle is derived from form I **SH-a-H-i-D-a** "to witness" or "to be present", which also occurs in the same verse. So here it is almost as if to say "he caused himself to witness".

In the second example, the verb "fight" requires someone to be fought with, and so the action is mutual.

**Causative:**

(12:26:7)

shāhidun  
a witness

شَاهِدٌ

•

N

**Intensity:**

(2:244:1)

waqātilū  
And fight

وَقَاتِلُوا

•

PRON

•

V

•

CONJ

a-F-3-a-L-a

("to destory")

أَفْعَلَ

In the third example, he was not of the losers before this action of killing, but now was transformed into that state.

وَيْهِلِكَ

V CONJ

## أَرَادَ

•  
v

فَأَصْبَحَ

V CONJ

---

**Form V**  
t-a-F-33-a-L-a

تَفَعَّلَ

t-a-DH-KK-a-  
RR-a

("to receive  
admonition")

Form 5 is linked to form 2. Whatever action is done through a F-a-33-a-L-a form 2 verb, the t-a-F-33-a-L-a form 5 verb is from the point of view of the object of the verb.

This usually reflects the reflexive or effective meaning, e.g. "he made himself" or "he made something undergo an action".

In the first example on the right, DH-a-KK-a-R-a "to remind" is form II, and now in form V it is from the point of view of the object, i.e. "he received the reminder".

In the second example, the verb here is t-a-GH-a-YY-a-R-a "to undergo change", so these rivers in paradise do not undergo any change of state or taste even if ones tries to do that (in relation to form II: GH-a-YY-a-R-a "to cause to change").

**Example 1:**

(2:269:13)

[yadhakkaru](#)  
remembers

يَذْكُرُ

•

V

**Example 2:**

(47:15:16)

[yataghayyar](#)  
changes

يَتَغَيَّرُ

•

V

---

**Form VI**  
t-a-**F**-aa-**3**-a-  
**L**-a

تَفَاعَلَ

t-a-**DH**-aa-**H**-a-  
**R**-a  
("to support one  
another")

Form 6 is the reflection of how the object underwent the action of form 3 (**F**-aa-**3**-a-**L**-a). Notice that as in form 5, this is obtained by adding ta- before the verb. Since form 3 implies an action done on someone, form 6 implies reciprocity as in the English sentence "they looked at each other".

The subject cannot be singular in this function of the form. For example, t-a-**K**-aa-**T**-a-**B**-a itself would mean "they corresponded with each other" (they wrote to each other). Here they support one another in this particular action. This usually reflects the meaning of:

Pure mutuality, e.g.  
t-a-**B**-aa-**D**-a-**L**-a  
"he exchanged"  
takes one object, or  
t-a-**3**-aa-**W**-a-**N**-a  
"he became  
assisting". More  
than one party needs  
to be involved in this

**Mutuality:**

(2:85:11)  
tazāharūna  
you support one another

تَظْهَرُونَ  
• •  
PRON V

**Conative:**

(46:16:8)  
wanatajāwazu  
and We will overlook

وَنَتَجَاوَزُ  
• •  
V CONJ

---

**Form VII**  
i-n-F-a-3-a-L-a

اِنْفَعَلَ

i-n-Q-a-L-a-B-a  
("to turn away")

This form expresses submission to an action or effect. In the case of an animate being, this is an involuntary submission. The form reflects meaning on two levels:

Reflexive (to let oneself be put through).

Agentless passive (non-reciprocal of form I).

In the second example, the verb is i-n-F-a-T-a-R-a "to be taken apart". In the Quranic sense, the agent of the action is God, as the skies do not split without a cause. But here it serves the heaven's submission to be broken apart.

---

**Reflexive:**

(3:144:18)  
[yanqalib](#)  
turns back

يَنْقَلِبُ

**Agentless passive:**

(73:18:2)  
[munfatirun](#)  
(will) break apart

مُنْفَطِرٌ



---

**Form VIII**  
i-F-t-a-3-a-L-a

إِفْتَعَلَ

i-3-t-a-R-a-DH-a  
("to excuse  
oneself")

This form is generally the reflexive of the simple form K-a-T-a-B-a "he wrote", where the object of form 1 becomes its own object. This form reflects two meanings:

Either conative or causative (to make oneself do).

Reciprocal.

In the conative example on the right, the verb is i-3-t-a-R-a-DH-a "to excuse oneself".

Here in the second person, the meaning becomes "do not excuse yourselves".

In the causative example, they made themselves take a conscious effortful action.

**Conative:**

(9:94:8)

[ta'tadhirū](#)

make excuse,

تَعْتَذِرُوا

PRON V

**Causative :**

(2:51:7)

[ittakhadhtumu](#)

you took

أَتَّخَذْتُمْ

PRON V

---

---

**Form IX**  
i-**E**-3-a-**LL**-a

إِفْعَلْ

i-**S**-**W**-a-**DD**-a  
("to turn black in  
color")

This form usually  
reflects the meaning  
of stativity, and  
typically refers to  
bodily defects and  
colors. For example,  
i-3-**W**-a-**JJ**-a "to be  
crooked or lame".

**Color:**

(3:106:4)  
[wataswaddu](#)  
and would become  
black

وَتَسَوَّدُ

• •  
V CONJ

---

<p><b>Form X</b> i-s-t-a-F-3-a-L-a</p> <p>اِسْتَفْعَلَ</p>	<p>i-s-t-a-H-Z-a-A-a ("to make oneself mock at")</p>	<p>The tenth form usually reflects the meaning of someone seeking something. Typically the form reflects the meaning of:</p> <p>Causative - i-s-t-KH-R-a-J-a "to effortfully make come out" (i.e. he extracted) .</p> <p>Reflexive causative - i-s-t-a-H-Z-a-A-a "he made himself deride".</p> <p>Reflexive transformative - "he made be himself be something", e.g. i-s-t-a-3-R-a-B-a "he made himself an Arab"</p> <p>Causative - "to do to the self", e.g. "he made the object do himself" (as the subject), or "He sought to be done by the object". i-s-t-GH-F-a-R-a "he sought to be forgiven by someone else".</p>	<p><b>Reflexive causative:</b></p> <p>(13:32:2) <u>us'tuh'zi-a</u> were mocked</p> <p>اُسْتَهْزِئَ</p> <p>V</p> <p><b>Causative:</b></p> <p>(4:106:1) <u>wa-is'taghfiri</u> And seek forgiveness</p> <p>وَأَسْتَغْفِرِ</p> <p>V REM</p>
--	--	---	---

*Fig 10. Triliteral verb forms (I to X).*

## Quadriliteral Verb Forms

Quadriliteral verb forms have four radical root letters. These are much rarer than trilaterals. In Arabic grammar, quadriliteral verbs have four standard forms, I to IV. The table below illustrates example quadriliteral verbs from the Quran.

Form	Derived Verb	Meaning	Examples
<b>Form I</b> F-a-3-L-a-L-a فَعَلَلَ	D-a-H-R-a-J-a ("he rolled")	The basic quadriliteral verb form with four radical root letters.	<b>Example:</b> (7:20:1) fawaswasa Then whispered فَوَسَّوَسَ V REM
<b>Form II</b> t-a-F-a-3-L-a-L-a تَفَعَّلَلَ	t-a-D-a-H-R-a-J-a ("he rolled [intransitive]")	This form has the meaning of reflexive, or reflexive causative.	
<b>Form III</b> i-F-3-a-n-L-a-L-a إِفْعَنْلَلَ	i-B-R-a-n-SH-a-Q-a ("to bloom, to flourish")	This form corresponds in meaning to the form VII triliteral verb, and is usually intransitive.	
<b>Form IV</b> i-F-3-a-L-a-L-L-a إِفْعَلَّلَلَ	i-Q-SH-a-3-a-RR-a ("to be in a state of shuddering or shivering")	This form has a stative meaning.	<b>Example:</b> (39:23:8) taqsha'irru Shiver تَقَشَعَرُ V

Fig 11. Quadriliteral verb forms (I to IV).

## VERBS, SUBJECTS AND OBJECTS

According to traditional Arabic grammar, every verb which is in the active voice must have a subject *fā'il* (فاعل). If the subject of a verb is implicit through inflection, then an explicit subject

is added to the dependency graph as a hidden subject pronoun. Similarly every verb in the passive voice must be linked to another node through a dependency relation called *nāib fā'il* (نائب فاعل). This represents the subject of a passive verb, and if not already a word in the verse, must also always be present by adding a hidden subject pronoun.

A verb can optionally take an object *maf'ul bihi* (مفعول به) and ditransitive verbs take a subject and two objects. The subject and objects of a verb can be other words, or they can be pronoun suffixes fused to the same verb. Regardless of which morphological segments take the role of subject and object, the subject must always be in the nominative case *marfū'* (مرفوع), and any objects must always be in the accusative case *manṣūb* (منصوب).

Fig 12. below lists hidden subject pronouns by verb inflection:

Verb Inflection	Hidden Subject Pronoun
First person singular	أَنَا
First person plural	نَحْنُ
Second person masculine singular	أَنْتَ
Second person masculine plural	أَنْتُمْ
Third person masculine singular	هُوَ
Third person feminine singular	هِيَ
Third person masculine plural	هُمْ

*Fig 12. Hidden subject pronouns.*

The following dependency graph shows a syntactic analysis for verse (99:1). The passive verb has a dependency relation for *nāib fā'il* (نائب فاعل):

(99:1:4) <u>zil'zālahā</u> (with) its earthquake,	(99:1:3) <u>l-arḍu</u> the earth	(99:1:2) <u>zul'zilati</u> is shaken	(99:1:1) <u>idhā</u> When
---	--	--	---------------------------------

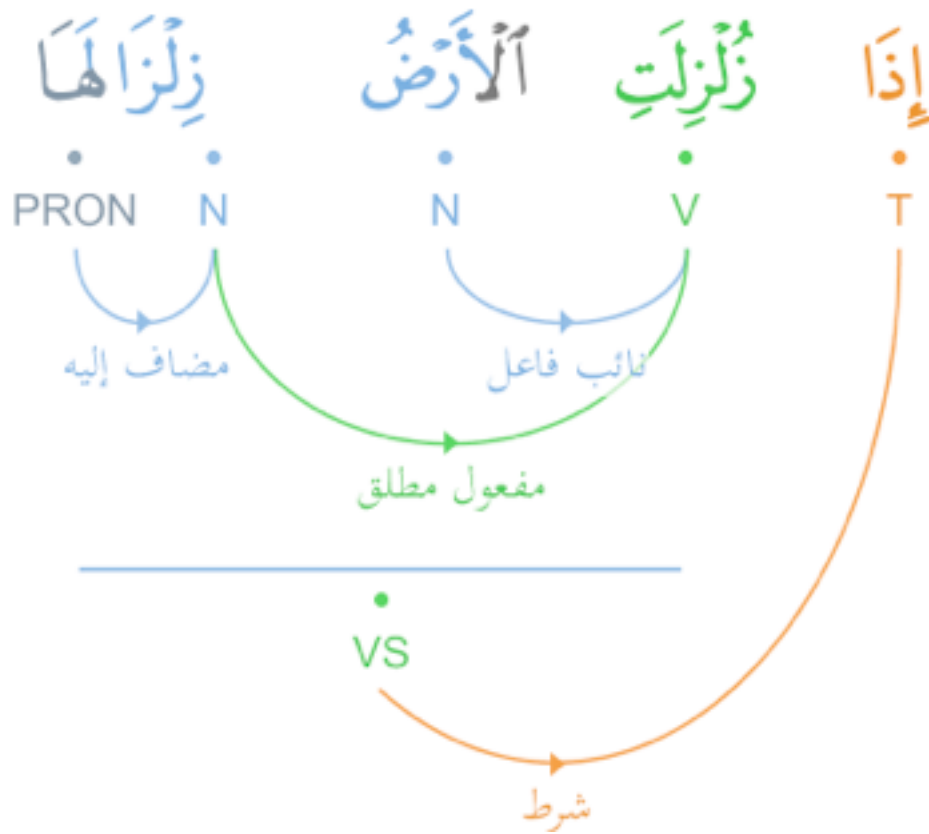


Fig 13. Passive verb subject representative (99:1).

The next verse (99:2) has an active verb with a *fā'il* (فاعل) dependency relation:

(99:2:3)  
athqālahā  
 its burdens,

(99:2:2)  
l-ardu  
 the earth

(99:2:1)  
wa-akhrajati  
 And brings forth

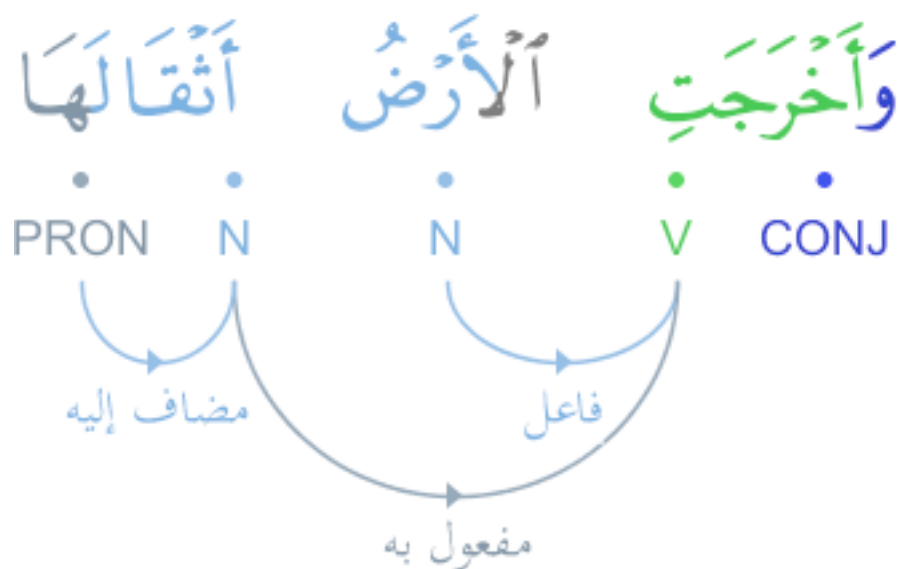


Fig 14. Verb subject dependency relation (99:2).

See Also

- Verb Forms in Quranic Grammar
- The Verb *kāna* (كان واخواتها)

## THE VERB KĀNA (كان واخواتها)

Certain verbs do not take a subject and object, but instead take a subject and predicate. In traditional Arabic grammar the two most common groups of these verbs are known as *kāna* and her sisters (كان واخواتها) and *kāda* and her sisters (كاد واخواتها). Figure 15 below lists words from the first group *kāna* and her sisters (كان واخواتها).

Verb	Arabic	Translation*
<i>kāna</i>	كَانَ	be
<i>laysa</i>	لَيْسَ	not be
<i>ṣāra</i>	صَارَ	reach
<i>aṣḥaba</i>	أَصْبَحَ	become, reach morning

<i>adḥā</i>	أَضْحَى	reach forenoon
<i>amsā</i>	أَمْسَى	reach evening
<i>ẓalla</i>	ظَلَّ	become
<i>bāta</i>	بَاتَ	spend the night

Fig 15. The verb *kāna* and related verbs.

\* *precise meaning depends on context (see [translation accuracy](#)).*

In a dependency graph, the verb *kāna* (كان) does not link to other words through subject and object dependencies. Instead *kāna* has dependencies known as *ism kāna* (اسم كان) and *khavar kāna* (خبر كان). The subject *ism kāna* is always in the nominative case *marfūʿ* (مرفوع) and the predicate *khavar kāna* is always in the accusative case *manṣūb* (منصوب). Verse (110:3) contains dependencies for *ism kāna* and *khavar kāna* as shown below:

(110:3:7)  
tawwāban  
 Oft-Returning.

(110:3:6)  
kāna  
 is

(110:3:5)  
innahu  
 Indeed, He



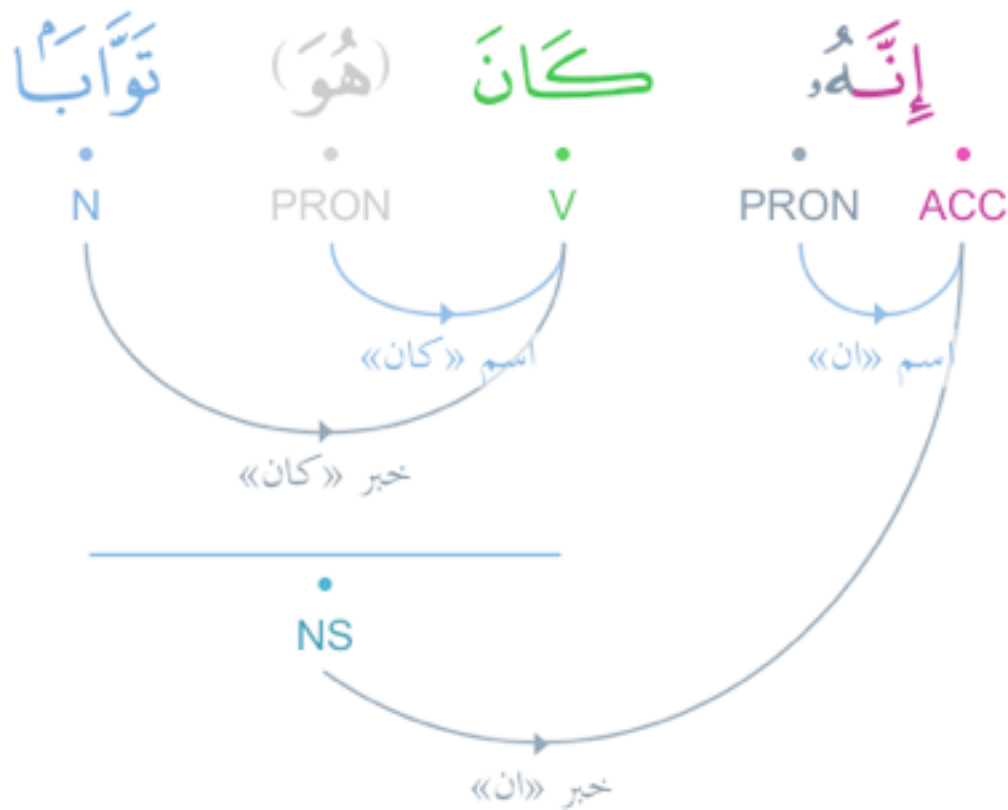


Fig 16. The verb *kāna* in verse (110:3).

### The Verb *kāda* (كاد واخواتها)

A related group of verbs is known as *kāda* and her sisters (كاد واخواتها). In traditional Arabic grammar these verbs are also known as أفعال المقاربة. The verb *kāda* (كاد) is similar to the verb *kāna* (كان) but there are some differences. As with *kāna* (كان) the subject is a nominal word (noun or pronoun) found in the nominative case. However for *kāda* (كاد) the predicate will be an imperfect verb (فعل مضارع) found in the indicative mood *marfūʿ* (مرفوع). This verb takes the place of an accusative noun *manṣūb* (منصوب). An example of *kāda* (كاد) can be found in the first part of verse (67:8):

(67:8:4)  
l-ghayzi  
rage.

(67:8:3)  
)  
mina  
from

(67:8:2)  
tamayyaz  
u  
bursts

(67:8:1)  
takādu  
It  
almost

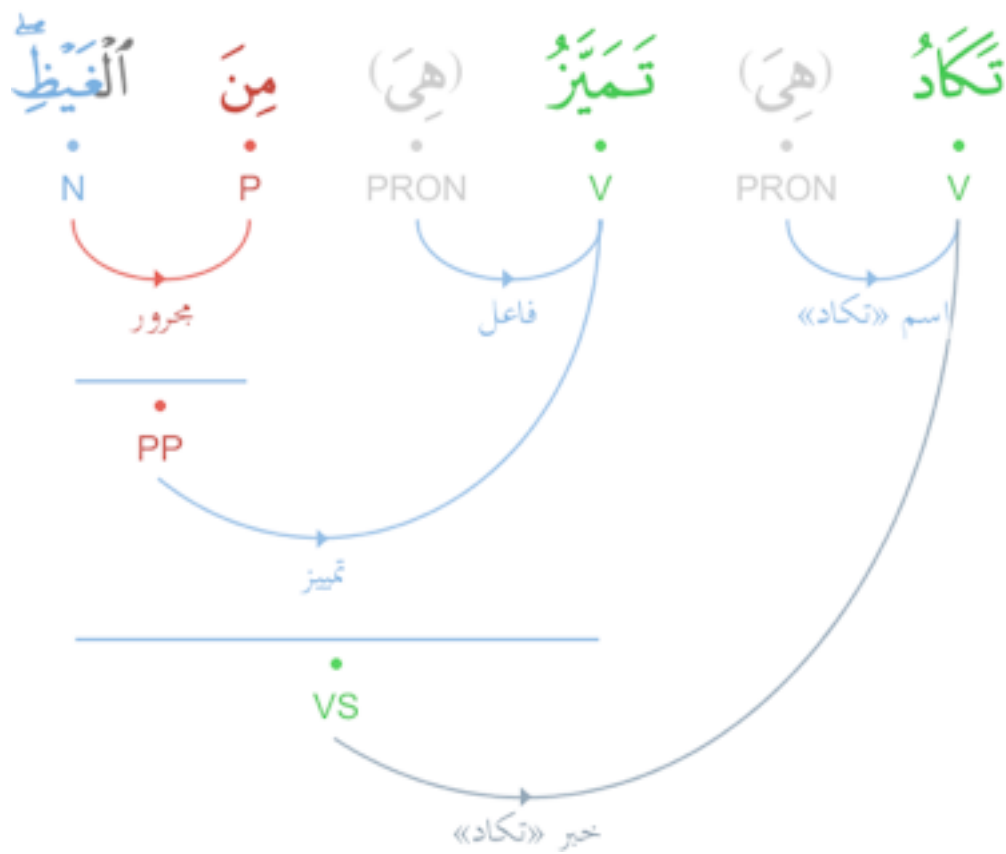


Fig 17. The verb *kāda* in verse (67:8).

### Negative Particles Acting Like *laysa*

The particle *mā* (مَا) in a negative sense can behave like the verb *laysa* (لَيْسَ). In this construction, the negative particle *mā* will take a subject and predicate. An example may be found in verse (86:14):

(86:14:3)  
*bil-hazli*  
 (is) for amusement.

(86:14:2)  
*huwa*  
 it

(86:14:1)  
*wamā*  
 And not

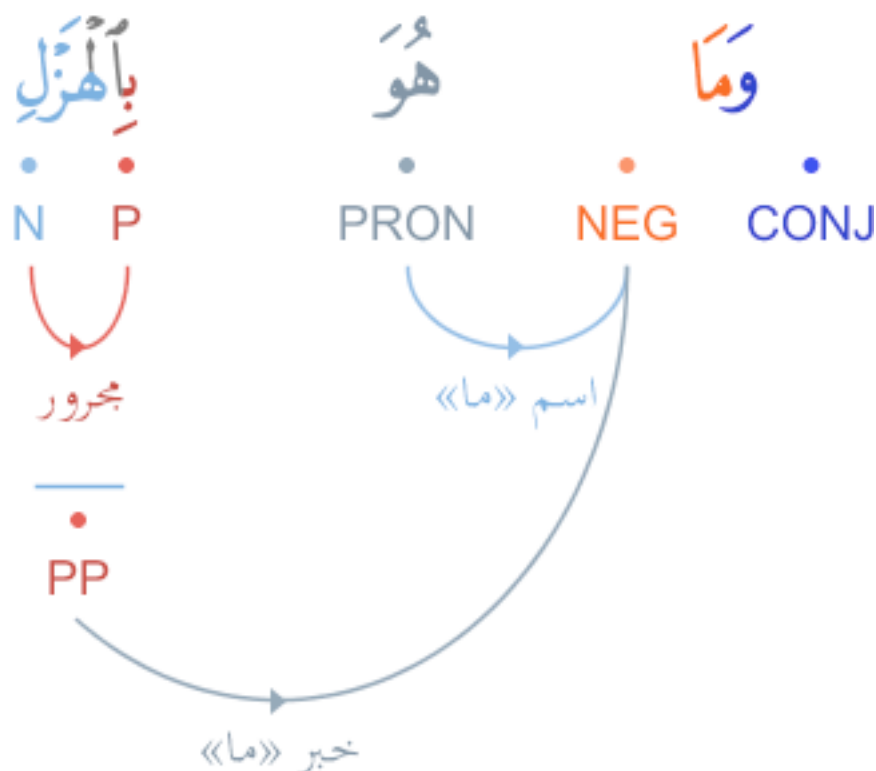


Fig 18. The particle *mā* in verse (86:14) with its accusative predicate.

See Also

- [Verbs, Subjects and Objects](#)
- [The Particle \*inna\* \(ان واخواتها\)](#)

## THE SUBJUNCTIVE AND JUSSIVE MOODS

A present tense imperfect verb *fi'il mudāri'* (فعل مضارع) may be found in one of three grammatical moods: the indicative, the subjunctive and the jussive. In traditional Arabic grammar these verb moods are known as *marfū'* (مرفوع), *manṣūb* (منصوب) and *majzūm* (مجزوم), and each mark the verb with a different vowelized ending. If a verb is unmodified then it will be in the indicative mood *marfū'* (مرفوع). Depending on context, a verb may also be found in either the subjunctive or the jussive moods. Note that mood is only applicable to imperfect verbs and not perfect verbs *fi'il māḍi* (فعل ماض).

### The Subjunctive Mood

Semantically, the subjunctive mood occurs when a verb is used in the context of intent, purpose, expectation, permission, possibility or necessity. Syntactically, verbs in the subjunctive mood are found after certain particles. These include the [subordinating conjunction](#) *an* (أَنْ), and the prefixed

particle *fa* when used as a [particle of cause](#) (فاء السببية). The following table lists particles which may place a verb into the subjunctive mood:

Part-of-speech	Particle
Negative particle	لَنْ
Purpose <i>lām</i> prefix	لام التعليل
Denial <i>lām</i> prefix, e.g. (4:137:16)	لام الجحود
Cause <i>fa</i> prefix	فاء السببية
Comitative <i>wa</i> prefix	واو المعية
Subordinating conjunction	أَنَّ
Subordinating conjunction	كِي
Subordinating conjunction	حَتَّى

*Fig 19. Particles which take the subjunctive mood.*

The dependency graph below shows a syntactic analysis for verse (72:12). In this verse, the negative particle *lan* (لَنْ) at (72:12:9) places the following verb into the subjunctive mood *manṣūb* (منصوب):

(72:12:11)  
[haraban](#)  
 (by) flight.

(72:12:10)  
[nu'jizahu](#)  
 we can escape Him

(72:12:9)  
[walan](#)  
 and never

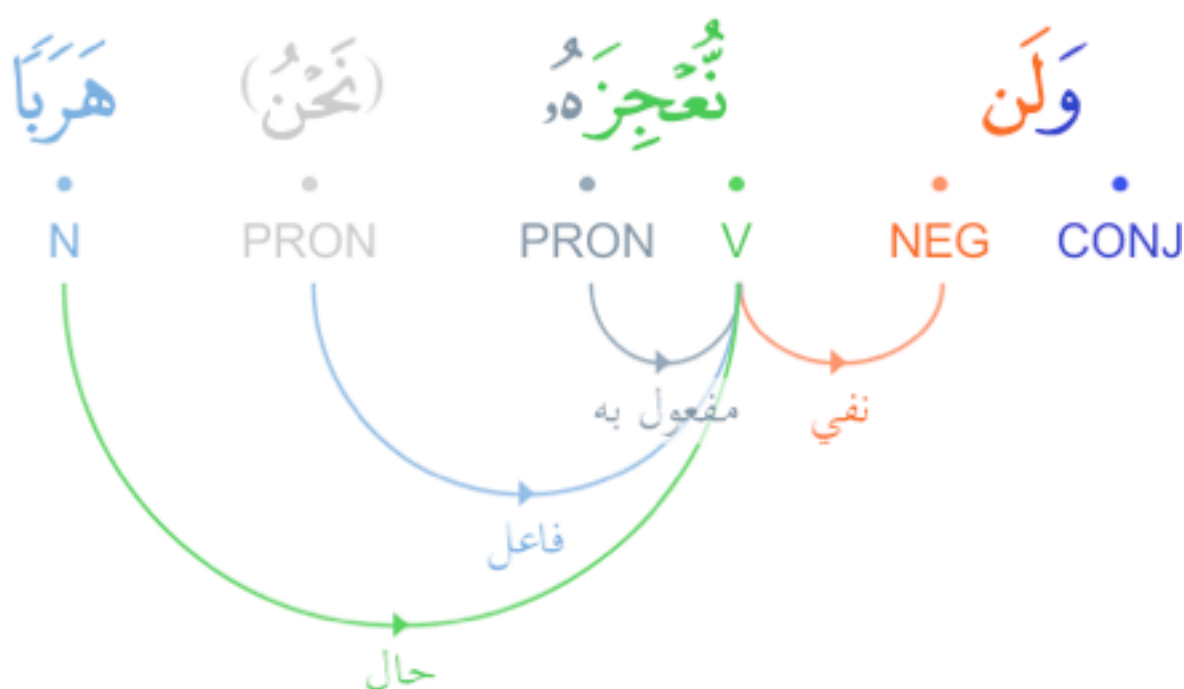


Fig 20. A verb in the subjunctive mood in verse (72:12).

## The Jussive Mood

Imperfect verbs in the jussive mood are found in five main contexts:

1. After the negative particle *lam* (لَمْ), as in verse (112:3).
2. After the imperative *lām* prefix.
3. As a prohibition (negative imperative) with the particle *lā* (لَا).
4. As the result of an imperative.
5. In conditional clauses.

Fig 3. below lists particles which can place a verb into the jussive mood:

Part-of-speech	Particle
Imperative <i>lām</i> prefix	لام الأمر
Prohibition particle	لا الناهية
Negative particle	لم

Negative particle	مَا
Conditional particle	لَا
Conditional particle	إِنْ
Conditional particle	مَنْ
Conditional particle	مَهْمَا
Conditional particle	مَتَى
Conditional particle	أَيْنَ
Conditional particle	كَيْفَ
Conditional particle	أَيْنَمَا
Conditional particle	حَيْثَمَا
Conditional particle	إِذَا
Conditional particle	أَنَّى
Conditional particle	أَيَّانَ
Conditional particle	أَيْنَ
Conditional particle	أَيَّ

*Fig 21. Particles which take the jussive mood.*

An example of the jussive mood can be found in verse (94:1). There is a negation dependency between words (94:1:1) and (94:1:2). The particle *lam* places the following verb - which depends on it - into the jussive mood *majzūm* (مجزوم):

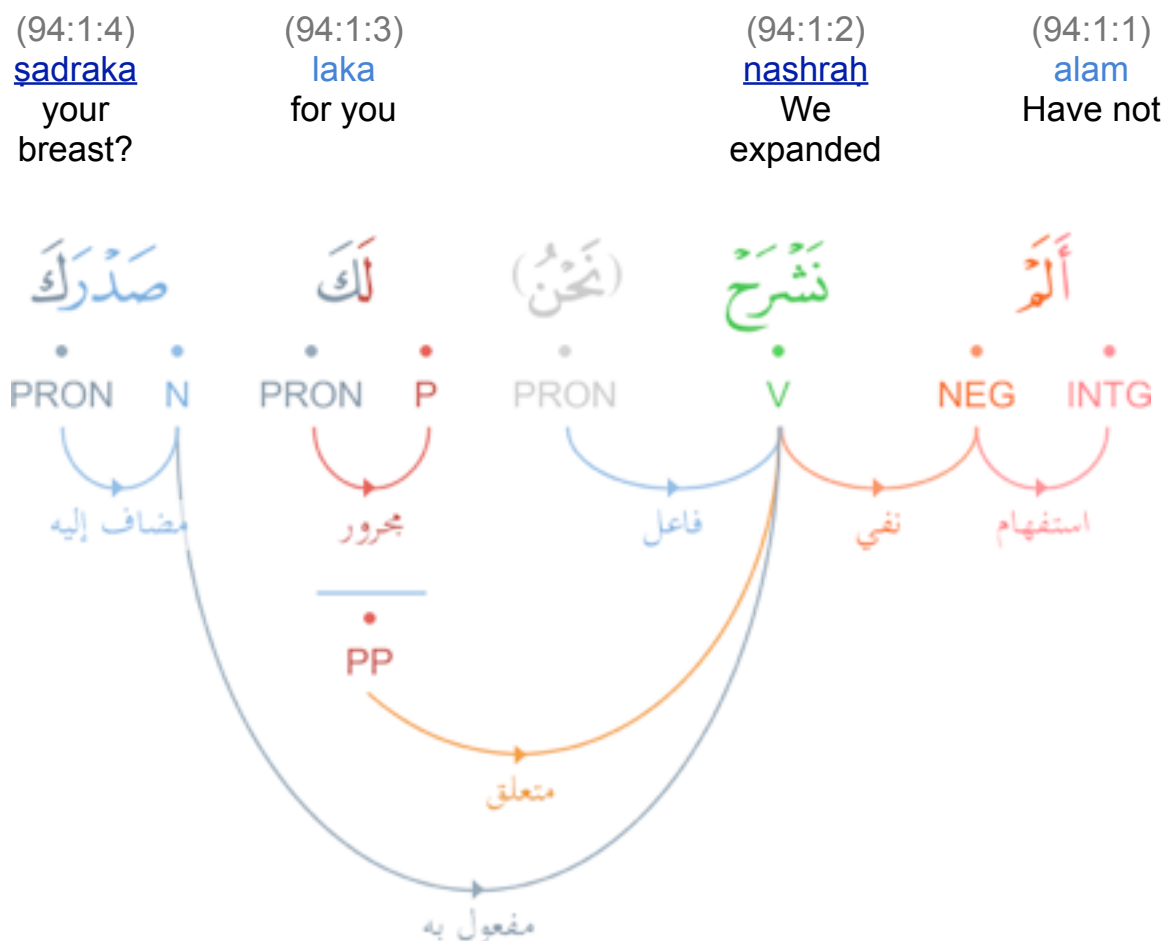


Fig 22. A verb in the jussive mood in verse (94:1).

See Also

- [Subordinate Clauses](#)
- [Imperative Verbs](#)
- [The particle \*fa\* \(ف\)](#)

## IMPERATIVE VERBS (الأمر والنهي)

An imperative expression may be either a command or request (أمر), or else a negative prohibition (نهي). An example of an imperative verb used as a command can be found at the start of chapter 87, in verse (87:1) shown below:

(87:1:4)  
l-a'lā  
the Most  
High,

(87:1:3)  
rabbika  
(of) your  
Lord,

(87:1:2)  
is'ma  
(the)  
name

(87:1:1)  
)  
sabbihi  
Glorify

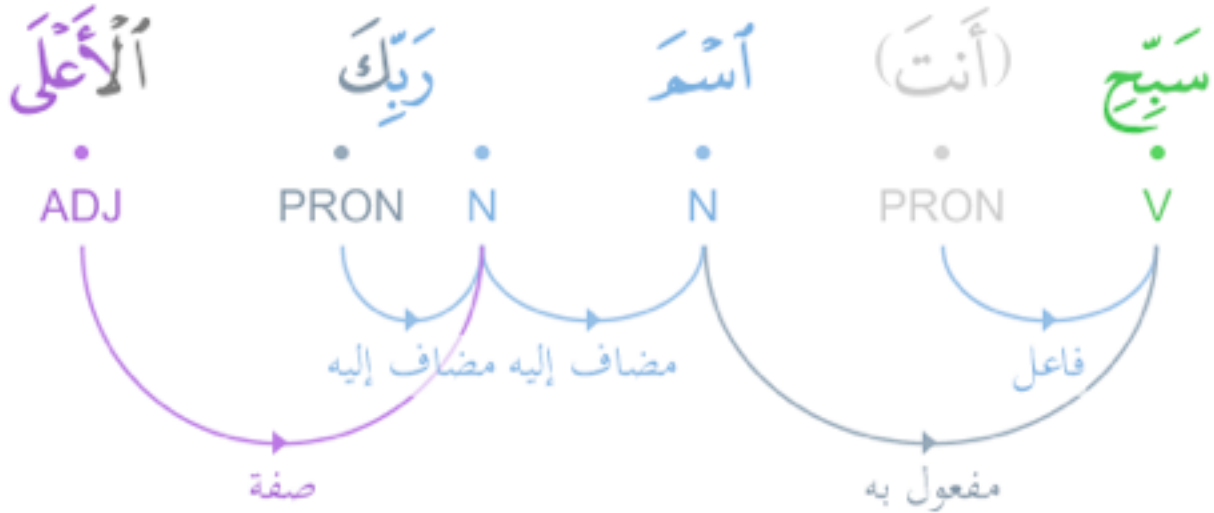


Fig 23. An imperative verb used as a command in verse (87:1).

An imperative may also be formed using an imperfect verb *fi'il mudāri'* (فعل مضارع), by prefixing the verb with the imperative *lām* prefix. The dependency graph for verse (106:3) shown below describes the syntax of this imperative construction. The imperative *lām* prefix always precedes an imperfect verb which will be found in the jussive mood *majzūm* (مجزوم). In the dependency graph below the imperative *lām* prefix and the imperfect jussive verb are linked through an imperative dependency (أمر).

(106:3:4)  
l-bayti  
House,

(106:3:3)  
)  
hādhā  
(of) this

(106:3:2)  
rabba  
(the)  
Lord

(106:3:1)  
falya'budū  
So let them worship



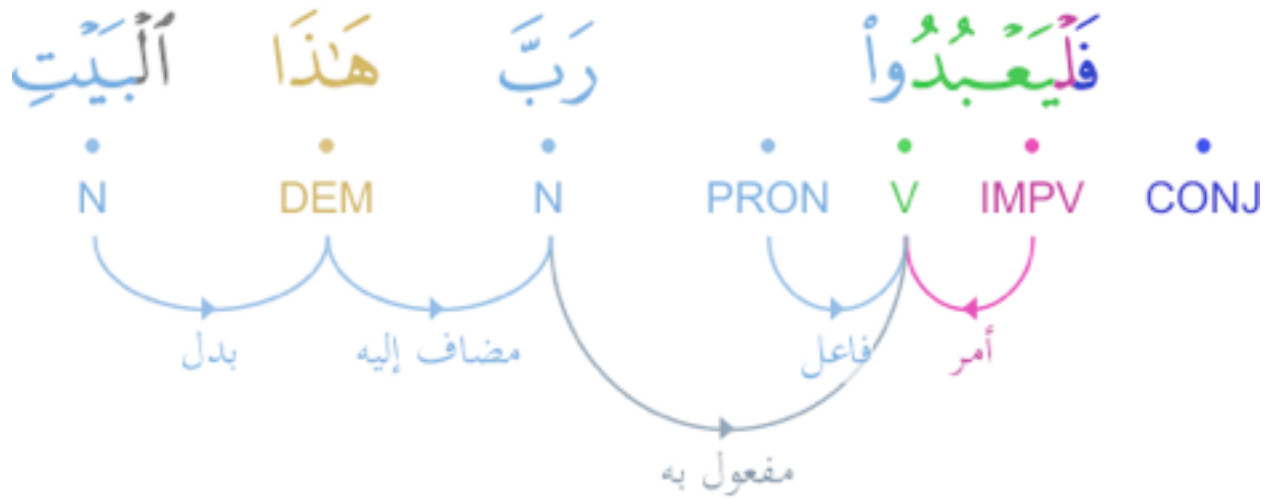


Fig 24. The imperative *lām* prefix used with a jussive verb in verse (106:3).

## Prohibition

The negative imperative (نهي) is used to specify prohibition. This is always formed using the prohibition particle (لا) followed by an imperfect jussive verb (فعل مضارع مجزوم). The negative imperative is usually translated as "do not". An example of prohibition can be found in verse (68:8). In the graph below the imperfect verb has been placed into the jussive mood *majzūm* (مجزوم) through a prohibition dependency:

(68:8:3)  
l-mukadhibīna  
the deniers.

(68:8:2)  
tutī 'i  
obey

(68:8:1)  
falā  
So (do) not

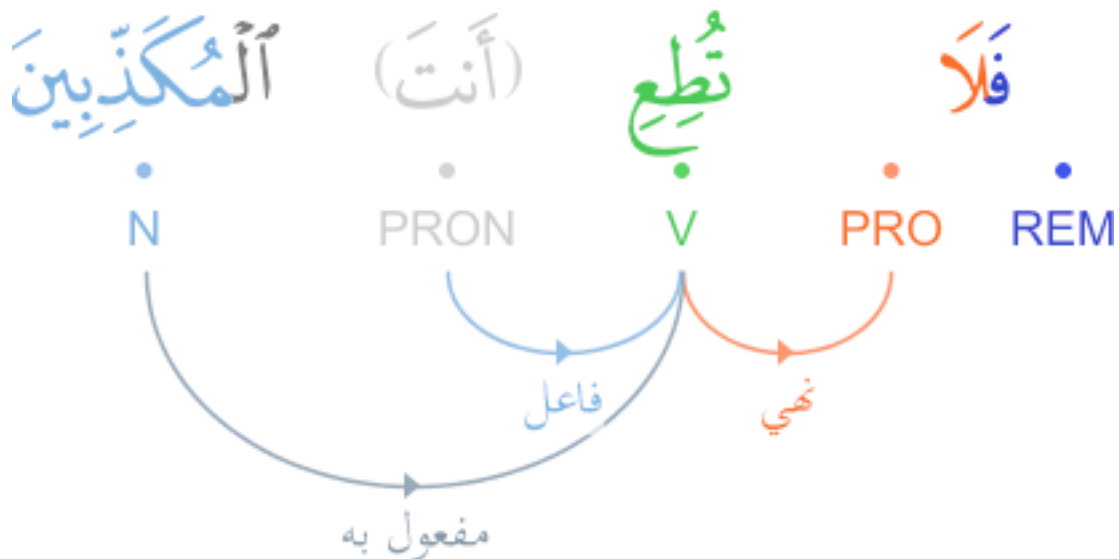


Fig 25. Prohibition (negative imperative) used with a jussive verb in verse (68:8).

#### The Imperative Result

The dependency relation known as *jawāb amr* (جواب أمر) links a resulting action to a preceding imperative verb. The pseudo-syntax used for this construction is:

**do** <imperative> **then** <result>

The result of an imperative will always be an imperfect verb found in the jussive mood *majzūm* (مجزوم). An example may be found in verse (70:42) shown below. In this verse the two verbs in the imperative result clause are both in the jussive mood (70:42:2) and (70:42:3):

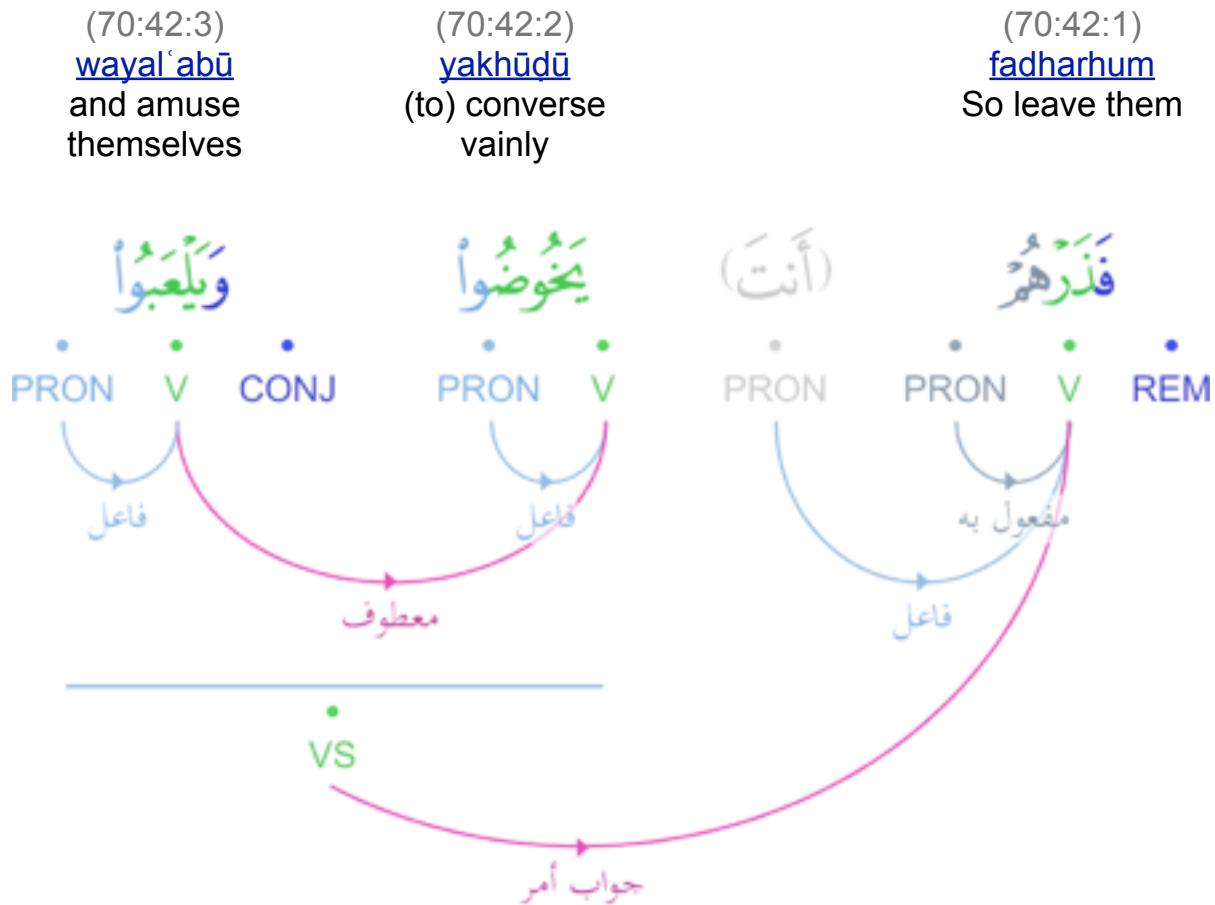


Fig 26. An imperative verb with its result in verse (70:42).

See Also

- [The Subjunctive and Jussive Moods](#)
- [Conditional Expressions](#)



# Phrases and Clauses

## PREPOSITION PHRASES (جار ومجرور)

A preposition *ḥarf jar* (حرف جر) comes before a noun and always places the noun into the genitive case *majrūr* (مجرور). The preposition may be an individual word or it can be a preposition prefixed to a noun as part of the same word. The preposition and the genitive noun are related through a dependency known as *jār wa majrūr* (جار ومجرور), with the noun dependent on the preposition. The preposition may also link with other parts-of-speech that are nominals instead of nouns. For example a single word can consist of a preposition and a suffixed pronoun, which together are related in a *jār wa majrūr* dependency. According to traditional Arabic grammar the suffixed pronoun will still be considered to be in the genitive case *majrūr* (مجرور).

The preposition and the genitive nominal together form a preposition phrase. In traditional Arabic grammar a preposition phrase *jār wa majrūr* must always be attached to another part of the sentence (PP-attachment). In a dependency graph the type of relation for preposition phrase attachment is known as *mutaʿaliq* (متعلق) which may be translated as "link" or "attachment". A preposition phrase may attach to either a verb or a nominal. For example, when an action is performed and the sentence uses a preposition phrase to add meaning, the preposition phrase can be attached to the verb through the *mutaʿaliq* relation. Similarly a preposition phrase can be *mutaʿaliq* with a noun. In dependency graphs a preposition and its genitive noun are represented together using a PP [phrase node](#). PP-attachment is annotated by showing a dependency between the phrase node and a terminal node in the graph such as a verb.

In verse ([100:5](#)) below a preposition phrase (PP) is attached to its preceding verb:

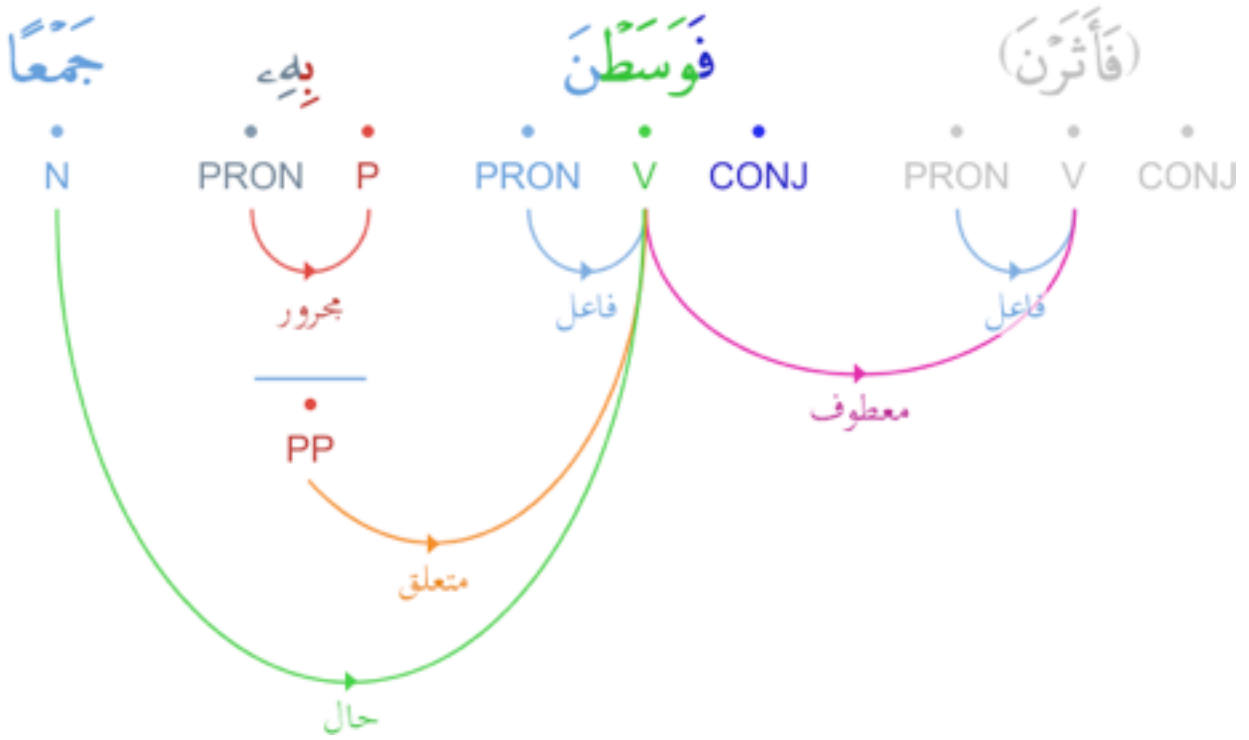


Fig 27. Preposition phrase attached to a verb in verse (100:5).

The next verse (100:6) contains a preposition phrase attached to a noun:

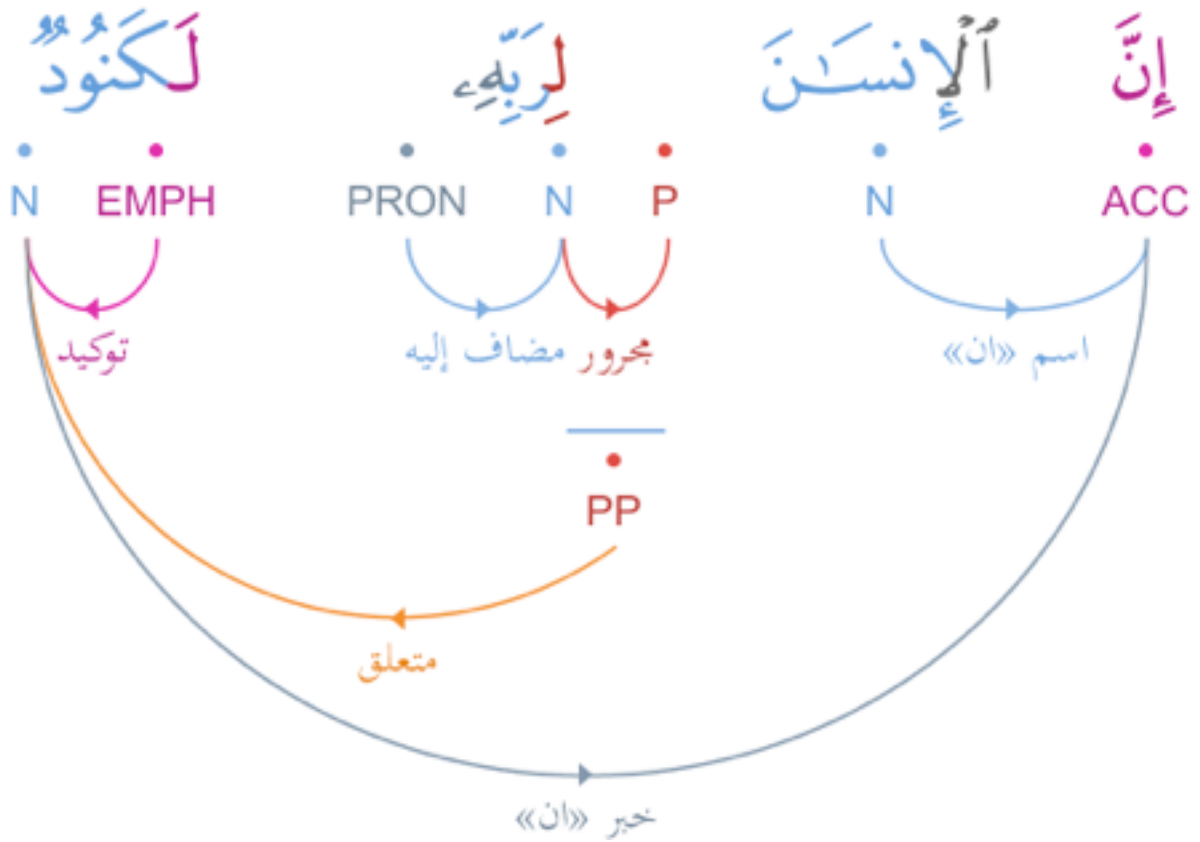


Fig 28. Preposition phrase attached to a noun in verse (100:6).

### Particles of Oath as Prepositions

The letter *wāw* can be prefixed to a word as either a conjunction ("and") or as a particle of oath ("I swear by"). When used as an oath *wāw* acts like a genitive preposition *ḥarf jar* and places the following noun into the genitive case *majrūr* (مجرور). As an example consider the first verse of chapter 68 which begins with an oath. Because the letter *wāw* acts as preposition, it places the following noun (68:1:2) into the genitive case:

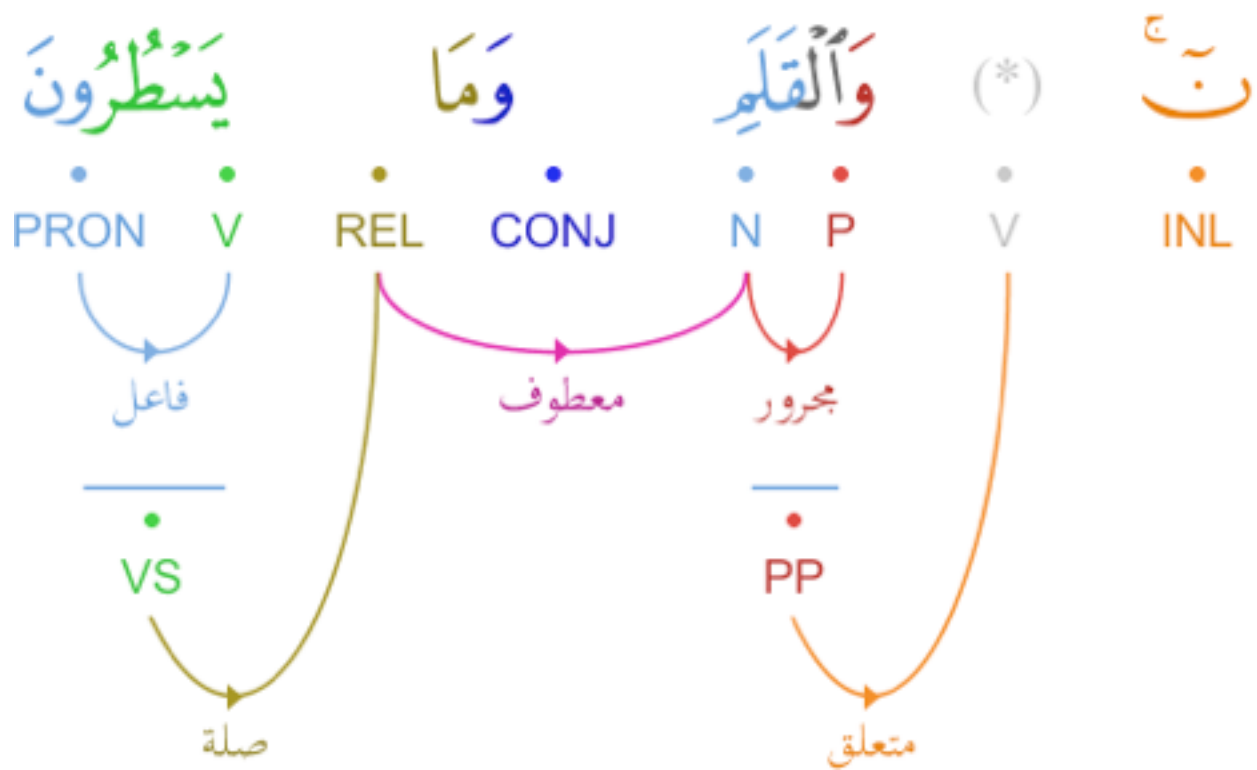


Fig 29. Preposition phrase used to form an oath in verse (68:1).

## Preposition Phrase Attachment

The head node for PP-attachment is determined by both syntactic and semantic criteria. The grammatical rules for determining head node selection can be illustrated by considering several incisive examples from Salih's *al-īrāb al-mufaṣṣal* (Dar Al-Fikr, Beirut). For example, the preposition phrase spanning (4:141:34)-(4:141:35):

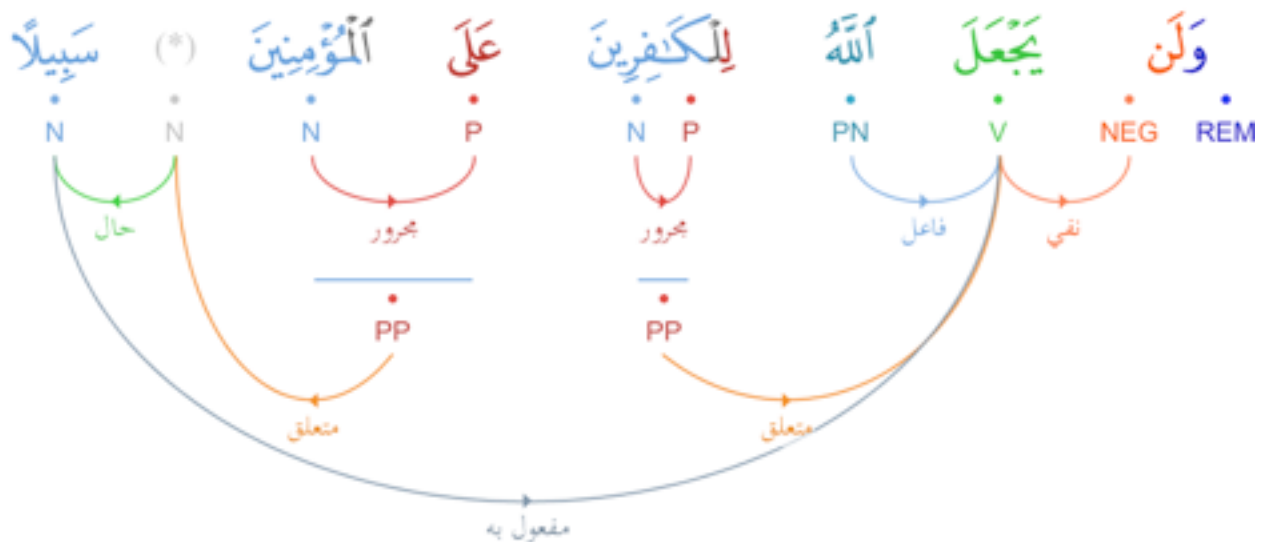


Fig 30. Examples of PP-attachment in verse (4:141).

Note that the first preposition phrase is attached to a verb, while the second preposition phrase is attached to a hidden [circumstantial accusative](#) known as *hāl* (حال). According to *al-ī rāb al-mufaṣṣal*, the reason for this PP-attachment is:

جار ومجرور متعلق بحال لأنه صفة مقدمة عليه

In this example, the preposition phrase is attached to a circumstantial accusative (*hāl*) since this acts as a forwarded adjective (صفة مقدمة).

### Attachment to Hidden Implicit Words

A preposition phrase may be attached to a hidden implicit word, introduced into a dependency graph as part of the reconstructive technique in traditional Arabic grammar known as *taqdīr* (تقدير). Studying examples of PP-attachment to hidden implicits in Salih's *al-ī rāb al-mufaṣṣal* suggests that in general an adjective (متعلق بصفة) is used for attachment when the head word is indefinite, and a hidden implicit circumstantial accusative (متعلق بحال محذوفة) is used for attachment when the head is in a definite state. An interesting example may be found in Salih's analysis of PP-attachment for verse (4:98), where these two choices for PP-attachment are discussed:

متعلق بحال محذوفة لأن «من» حرف جر بياني أو متعلق بصفة لأن «المستضعفين» غير معرفة فيها «أل»

لأنها اسم جنس

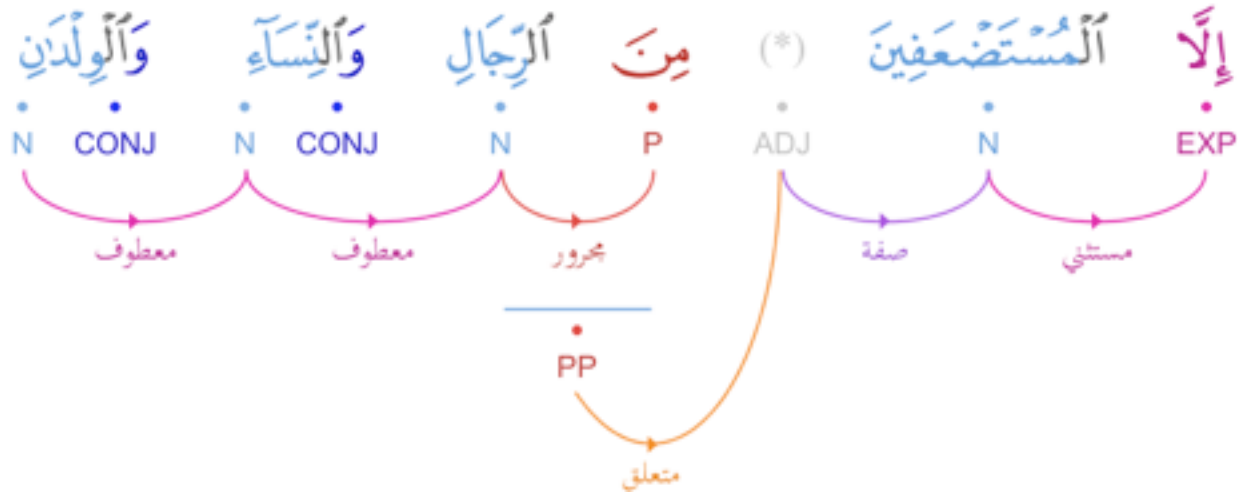


Fig 31. One choice for PP-attachment in verse (4:98).



Labeling the preposition as **بياني** in (4:98) suggests that its role is to illustrate or to clarify. In this analysis, one purpose of the preposition would be to specify the categories of **المستضعفين**. The alternative analysis of PP-attachment is supported by the fact that **اسم جنس** refers to a proper or common noun.

*See Also*

- [The Subjunctive and Jussive Moods](#)

## COORDINATING CONJUNCTIONS (عطف)

A coordinating conjunction (**حرف عطف**) is a particle which connects two words, phrases or clauses together. The most common conjunction is the prefixed particle *wa*, usually translated as "and". The three independent coordinating conjunctions which are not prefixes are shown in Figure 1 below:

Coordinating Conjunction	Arabic	Translation*
<i>thumma</i>	ثُمَّ	then
<i>aw</i>	أَوْ	or
<i>am</i>	أَمْ	or

*Fig 32. Independent coordinating conjunctions.*

\* *precise meaning depends on context (see [translation accuracy](#)).*

In a syntactic dependency graph, the node which represents the coordinating conjunction is neither the head nor the dependent node in a conjunction relation. The conjunction will instead introduce a dependency (**معطوف**) between the words before and after the conjunction. If two nouns are related through conjunction then they will both have the same case ending (grammatical case). Similarly, two verbs related through conjunction will be found in the same mood. The first verse of *sūrat 'abasa* (80:1) contains a conjunction dependency between two verbs which are both in the indicative mood (**مرفوع**):

(80:1:2)  
watawallā  
 and turned away,

(80:1:1)  
'abasa  
 He frowned

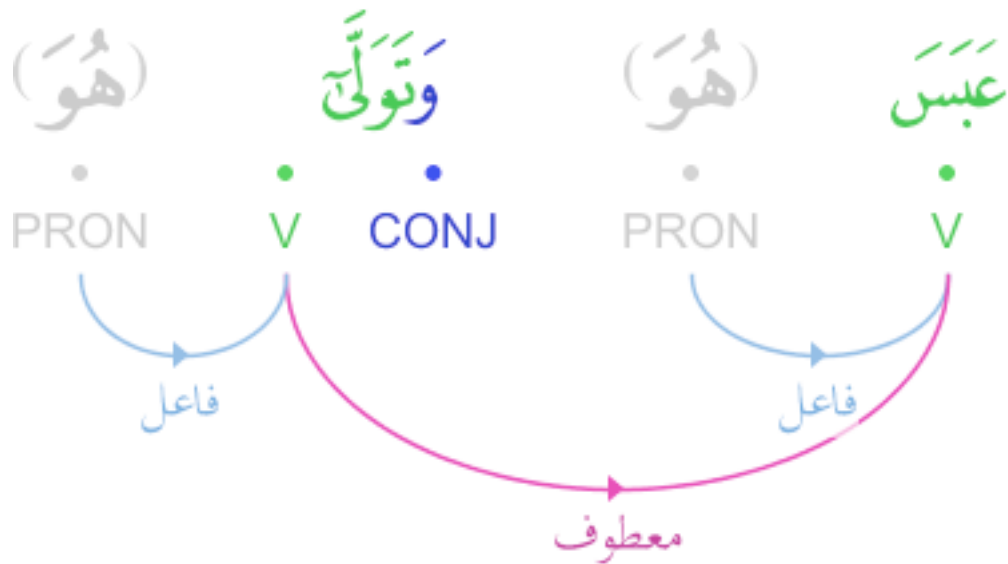


Fig 33. Coordinating conjunction between two verbs in verse (80:1).

In verse (92:3) below the two nouns (92:3:3) and (92:3:4) are related through conjunction. The first noun is in the accusative case *manṣūb* (منصوب) because it is the object of a verb. The second noun is also in the accusative case because of conjunction:

(92:3:4)  
wal-unthā  
and the  
female,

(92:3:3)  
dhakara  
the male

(92:3:2)  
khalāq  
a  
created

(92:3:1)  
wamā  
And He Who

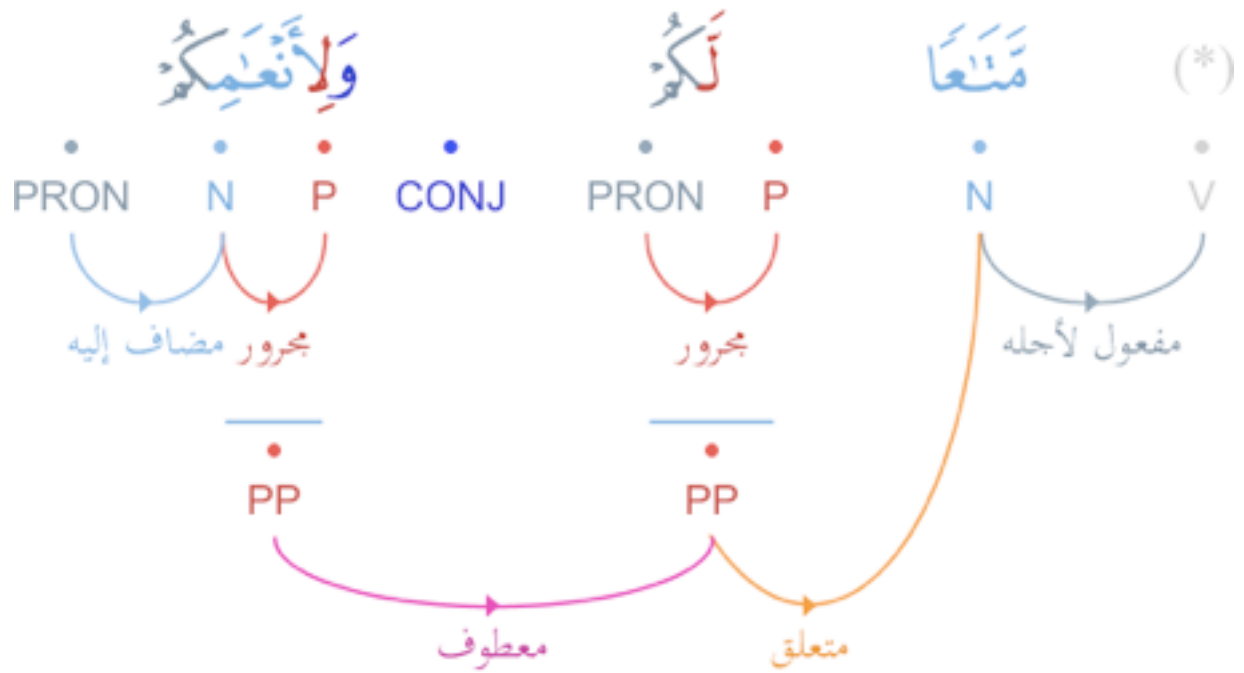


Fig 34. Coordinating conjunction between two nouns in verse (92:3).

Phrasal nodes may also be related through conjunction, as in verse (80:32) shown below. The noun at the start of the verse (80:32:1) is in the accusative case *manṣūb* (منصوب) due to an accusative of purpose. The following two prepositions phrases (PP) are in conjunction:

(80:32:3)  
wali-an'āmikum  
 and for your cattle.

(80:32:2)  
lakum  
 for you

(80:32:1)  
matā'an  
 (As) a provision

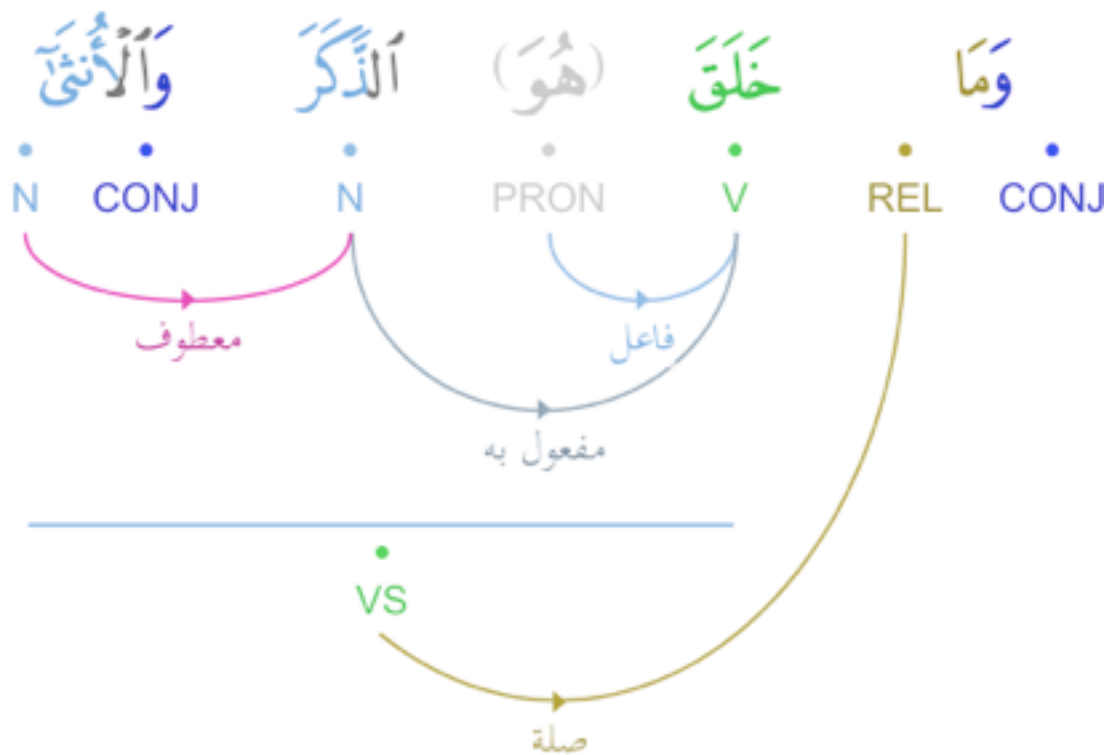


Fig 35. Coordinating conjunction between preposition phrases in verse (80:32).

See Also

- [Subordinate Clauses](#) - the subordinating conjunction

## THE SUBORDINATE CLAUSE (صلة)

### Relative Clauses

A relative pronoun *ism mawṣūl* (اسم موصول) introduces a relative clause, which is a subordinate clause. The dependency of a relative clause on a relative pronoun is known as *ṣilat l-mawṣūl* (صلة الموصول) in traditional Arabic grammar. Verse (103:3) shown below contains a relative pronoun which is followed by a relative clause (صلة):

(103:3:5)  
[l-ṣāliḥātī](#)  
righteous  
deeds

(103:3:4)  
[waʿamilū](#)  
and do

(103:3:3)  
[āmanū](#)  
believe

(103:3:2)  
)  
[alladhīn](#)  
a  
those  
who

(103:3:1)  
[illā](#)  
Except

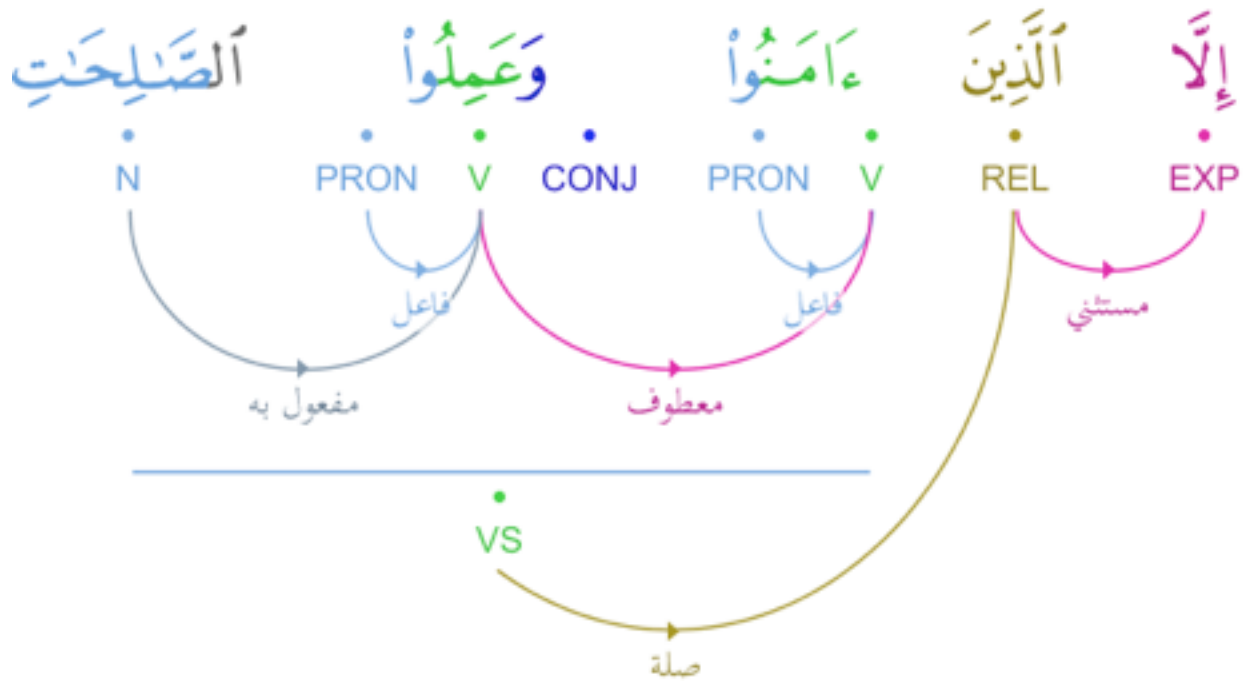


Fig 36. Relative pronoun and relative clause in verse (103:3).

## Subordinating Conjunctions

In general, the Arabic word *ṣilat* (صلة) means relation. When used to relate words syntactically, the grammatical meaning is of a relative or subordinate clause. As well as a relative pronoun, a subordinating conjunction (حرف مصدري) may be used to introduce a subordinate clause. The most common such particle is *an* (أَنَّ) which is usually translated as "that". Verse (96:7) shown below contains a subordinate clause introduced by a subordinating conjunction:

(96:7:3)  
is'taghna  
 self-sufficient.

(96:7:2)  
raāhu  
 he sees himself

(96:7:1)  
an  
 That

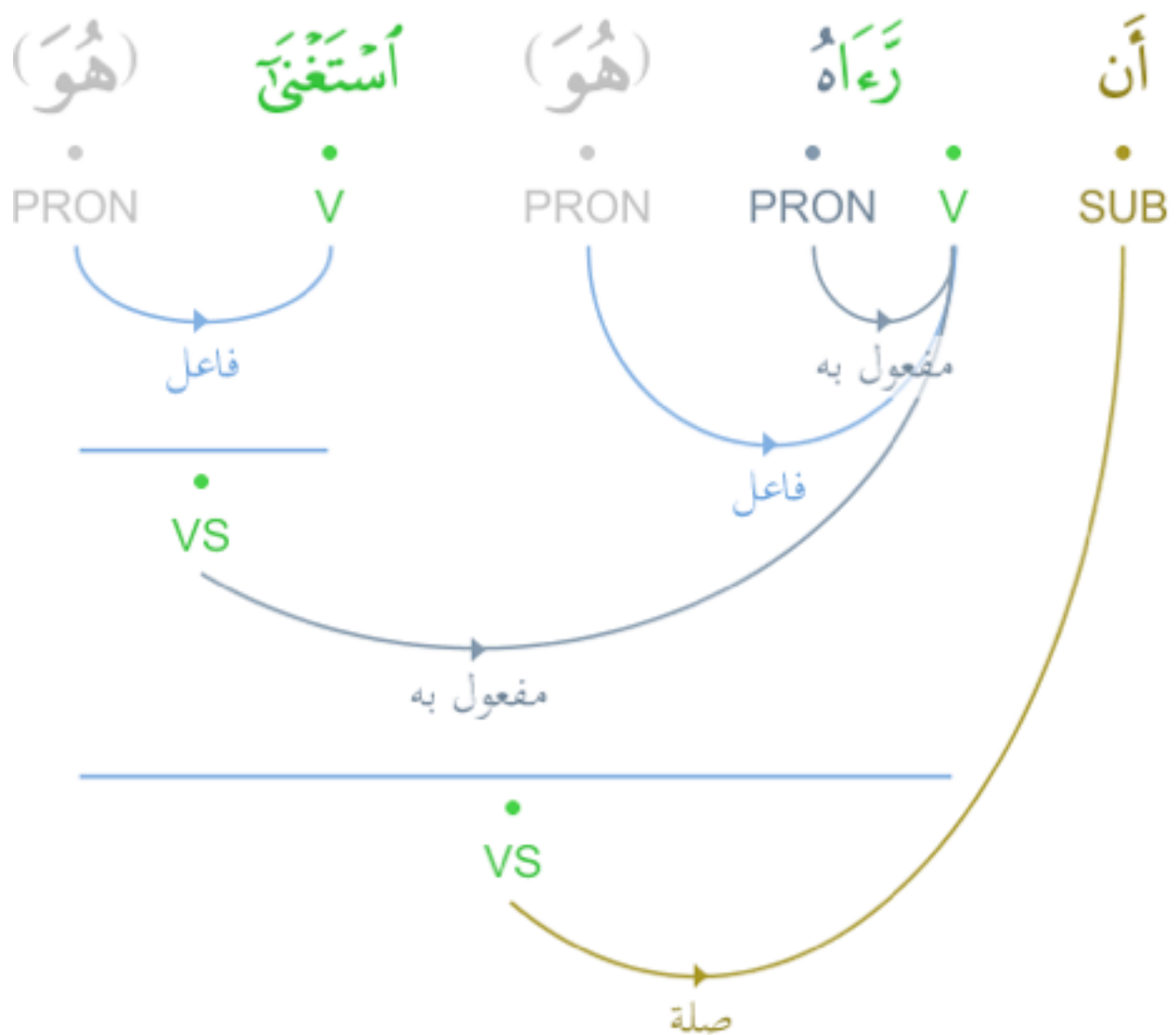


Fig 37. Subordinating conjunction and subordinate clause in verse (96:7).

A subordinate clause may also be introduced by the prefixed *lām* of purpose (لام التعليل). The subordinating conjunction *an* ("that") is implied in this construction, as illustrated by verse (72:17) in *sūrat I-jin*:

(72:17:2)  
fīhi  
 therein.

(72:17:1)  
līnaftināhum  
 That We might  
 test them

(72:16:5)  
la-asqaynāhum  
 surely We (would) have given  
 them to drink

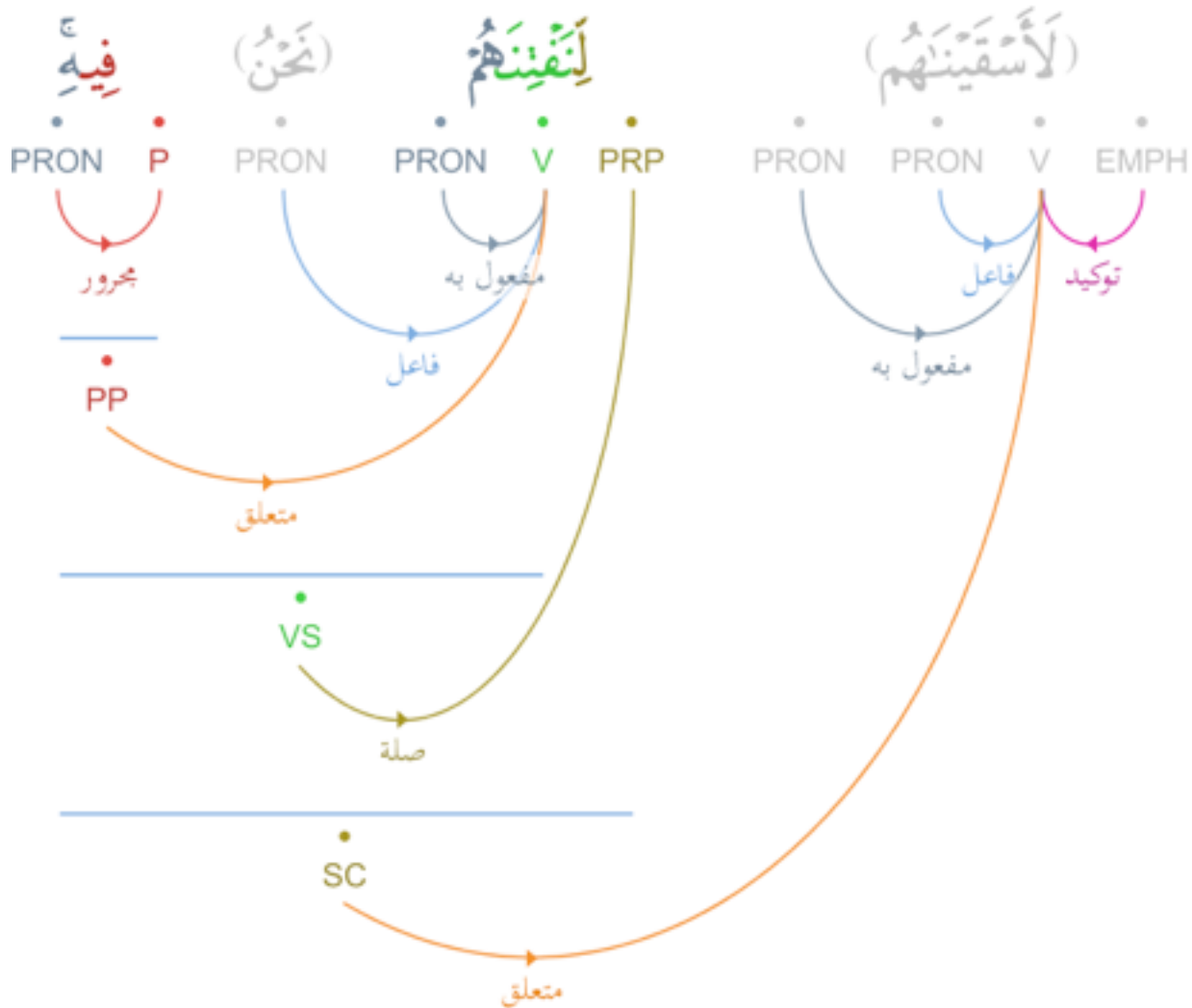


Fig 38. Prefixed *lām* of purpose and subordinate clause in verse (72:17).

## Subordinate Clauses and the Subjunctive Mood

If a subordinating conjunction or purpose particle introduces a subordinate clause that is headed by an imperfect verb, then the verb will usually be found in the subjunctive mood *manṣūb* (منصوب). There are exceptions to this rule, such as if the verb forms part of a negative expression. Another exception is if the subordinating conjunction *law* (لو) introduces the subordinate clause, since this particle does not take the subjunctive mood.

See Also

- [The Subjunctive and Jussive Moods](#)
- [Coordinating Conjunction](#)

## CONDITIONAL EXPRESSIONS (شرط)

Conditional sentences are composed of two clauses, the *condition* and the *result*, also known as the protasis and the apodosis respectively. The pseudo-syntax for a conditional sentence is:

**if** <condition> **then** <result>

In formal logic the condition corresponds to the consequent and the result to the antecedent. In traditional Arabic grammar these two clauses are known as *shart* (شرط) and *jawāb shart* (جواب شرط).

## Temporal Conditions

In the Quran, the word *idhā* (إذا) is frequently used as a conditional particle and is usually translated as "when". The pseudo-syntax for this type of temporal conditional sentence is:

**when** <condition> **then** <result>

An example may be found in verse (83:30) shown below. The word *idhā* (إذا) is tagged as a time adverb *ẓarf zamān* (ظرف زمان) since it is a conditional particle used in a temporal sense:

(83:30:4)  
yataghāmazūna  
they winked at one  
another.

(83:30:3)  
bihim  
by them,

(83:30:2)  
marrū  
they passed

(83:30:1)  
wa-idhā  
And when



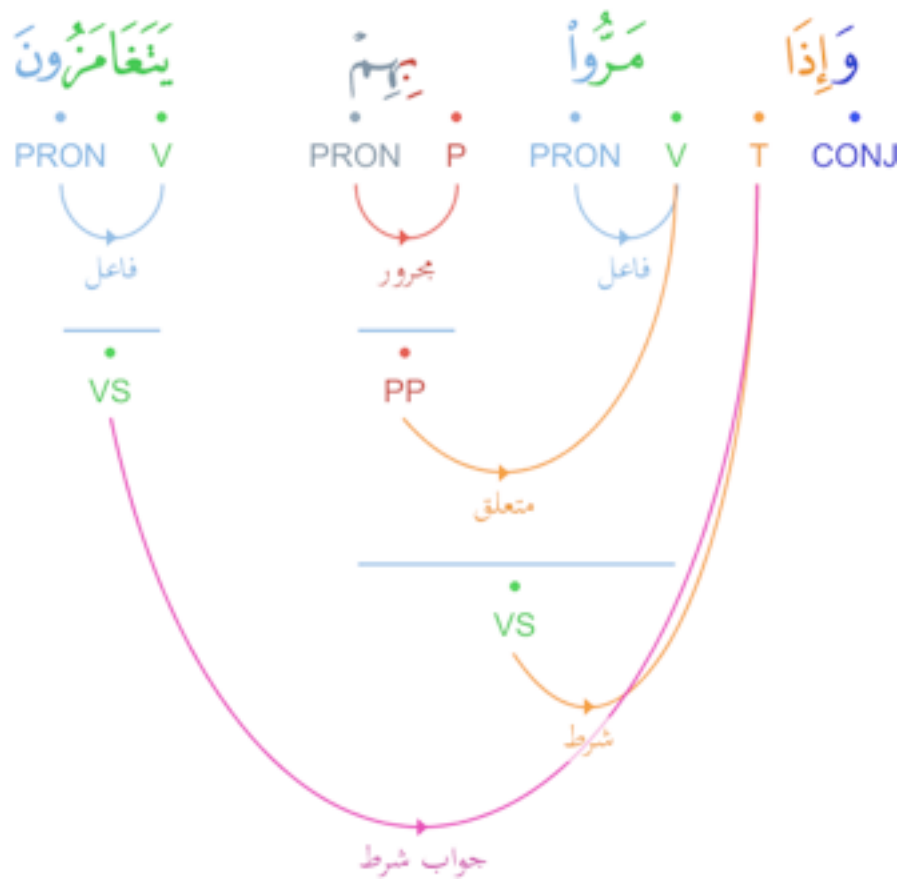


Fig 39. A temporal conditional sentence in verse (83:30).

See Also

[Imperative Verbs](#) – the imperative result clause (**جواب أمر**)

# Adverbial Expressions

## THE CIRCUMSTANTIAL ACCUSATIVE (حال)

The circumstantial accusative in traditional Arabic grammar is known as *hāl* (حال). A word in this syntactic role describes the circumstances under which an action takes place. The dependent word in the *hāl* relation will be found in the accusative case *manṣūb* (منصوب). Often the circumstantial word will be an active participle that depends on a verb, although other non-derived nouns may also be used as with (100:5:3) below:

(100:5:3)  
jam'an  
collective  
ly

(100:5:2)  
bihi  
thereby

(100:5:1)  
fawasaṭna  
Then penetrate (in  
the) center

(100:4:1)  
fa-atharna  
Then raise

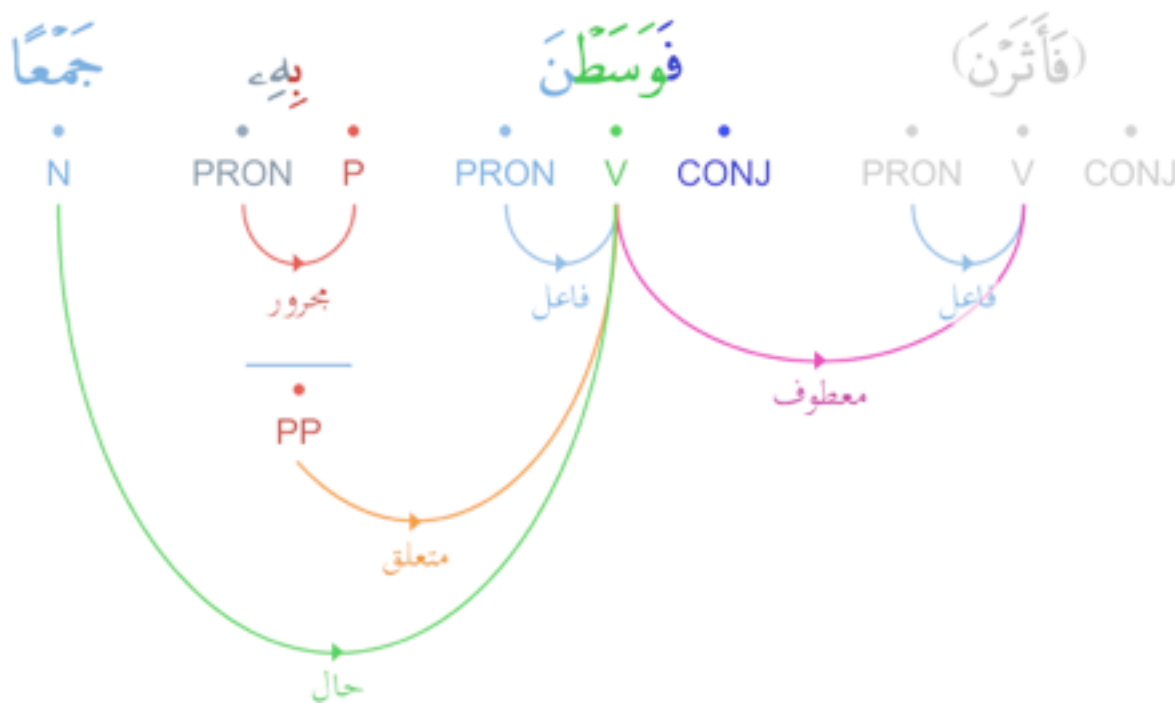


Fig 40. Circumstantial accusative in verse (100:5).

The head word for the circumstantial accusative may also be a pronoun. Verse (4:143) below starts with a circumstantial accusative that refers to an attached subject pronoun in the preceding verse (4:142:13):

(4:143:3)  
dhālika  
that,

(4:143:2)  
bayna  
between

(4:143:1)  
mudhabdhabīna  
Wavering

(4:142:13)  
yurāūna  
showing off

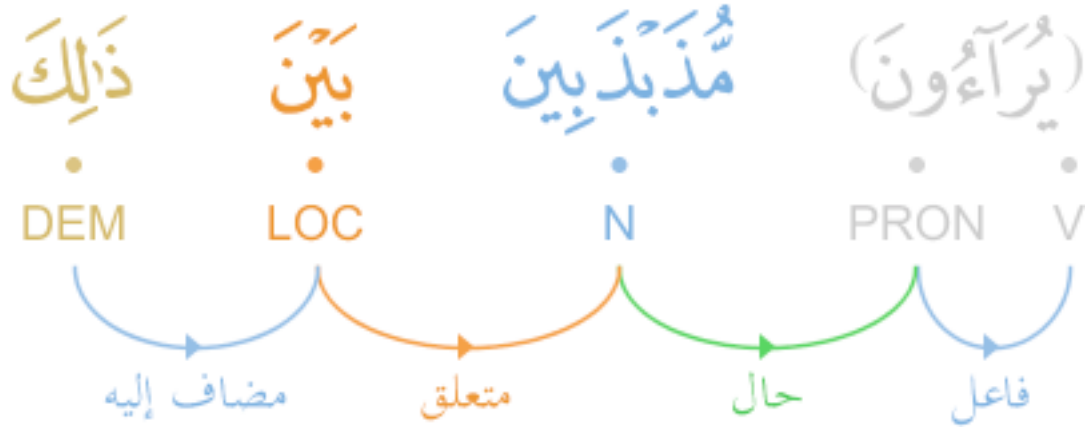


Fig 41. Circumstantial accusative in verse (4:143).

According to Salih's *al-ī rāb al-mufaṣṣal* (Dar Al-Fikr, Beirut):

حال من واو الجماعة في يراءون الواردة في الآية الكريمة السابقة منصوب بالياء لأنه جمع مذكر سالم

### The Circumstantial Accusative with Interrogatives

The word *kayfa* (كيف) may be used in an interrogative sense and take the position of a circumstantial accusative. In verse (89:6) below, the word (89:6:3) is related to its following verb through a *hāl* (حال) dependency:

(89:6:6)  
)  
bi'ādin  
with  
Aad,

(89:6:5)  
rabbuka  
your Lord

(89:6:4)  
fa'ala  
dealt

(89:6:3)  
kayfa  
how

(89:6:2)  
tara  
you  
see

(89:6:1)  
alam  
Did not

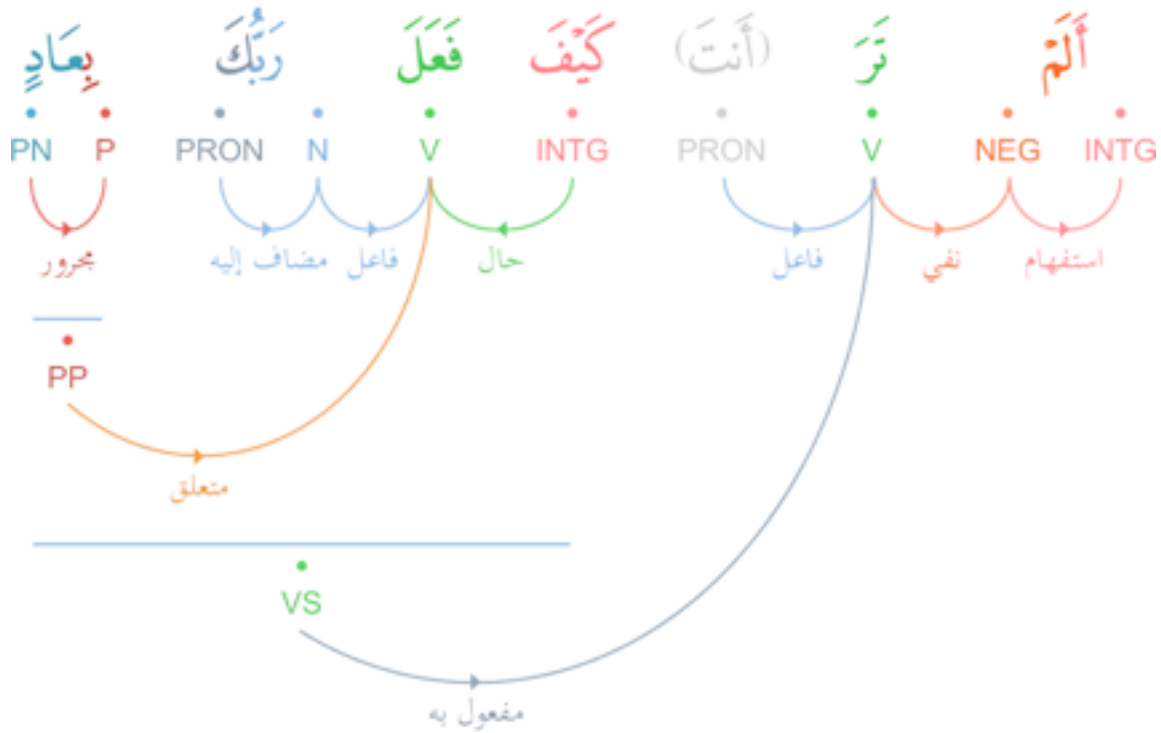


Fig 42. Circumstantial accusative in verse (89:6).

See Also

- [The Cognate Accusative](#)

## COGNATE ACCUSATIVES (مفعول مطلق)

The cognate accusative is known as *mafʿūl muṭlaq* (مفعول مطلق) in traditional Arabic grammar. In this syntactic role a noun will be found in the accusative case *manṣūb* (منصوب). The cognate accusative is used to add emphasis by using a verbal noun derived from the main verb or predicate that it depends on. Both the accusative and the verb will resonate phonetically as they will share the same root. In verse (80:25) below, the verbal noun (80:25:4) is a cognate accusative for the verb (80:25:2). The verbal noun is derived morphologically from the verb and both share the same root *ṣād bā bā* (ص ب ب):

(80:25:4)	(80:25:3)	(80:25:2)	(80:25:1)
<u>ṣabban</u>	<u>l-māa</u>	<u>ṣababnā</u>	<u>annā</u>
(in) abundance,	the water	[We] poured	That [We]

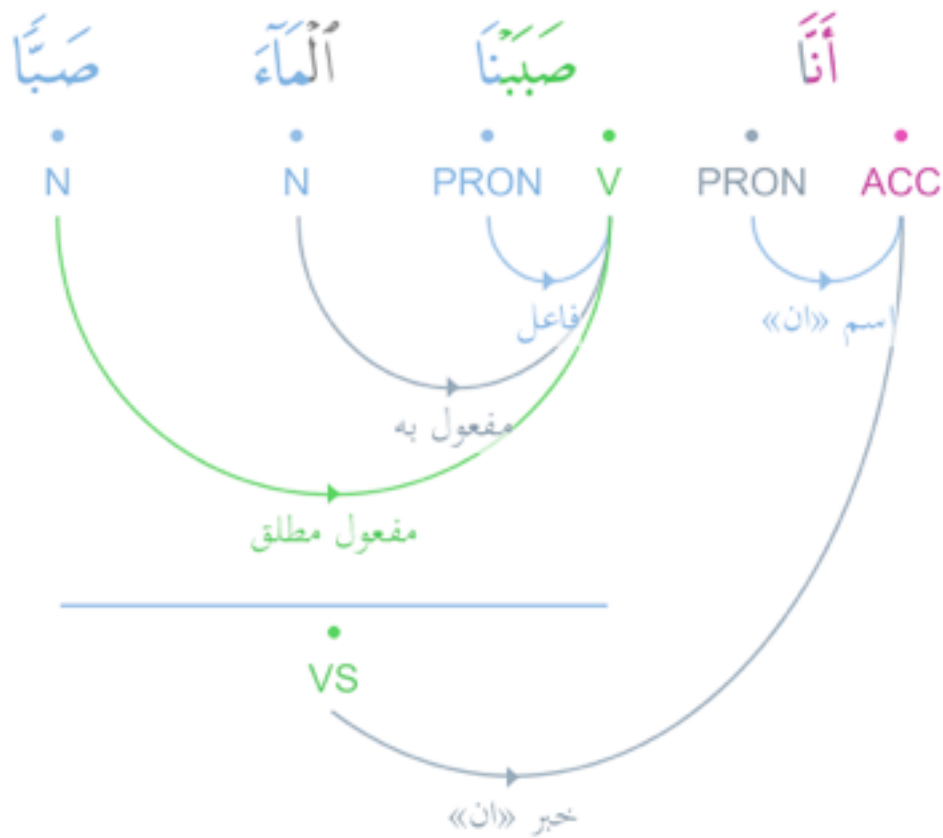


Fig 43. Cognate accusative in verse (80:25).

See Also

- [The Circumstantial Accusative](#)

## THE ACCUSATIVE OF PURPOSE

The adverbial structure *l-maf'ūl li-aj'lihi* (المفعول لأجله) is known as the accusative of purpose. An indefinite noun in the accusative case *manṣūb* (منصوب) is used to specify the purpose, motive or reason behind an action. An example of the accusative of purpose can be found in verse (80:32):

(80:32:3)  
wali-an 'āmikum  
 and for your cattle.

(80:32:2)  
lakum  
 for you

(80:32:1)  
matā'an  
 (As) a provision



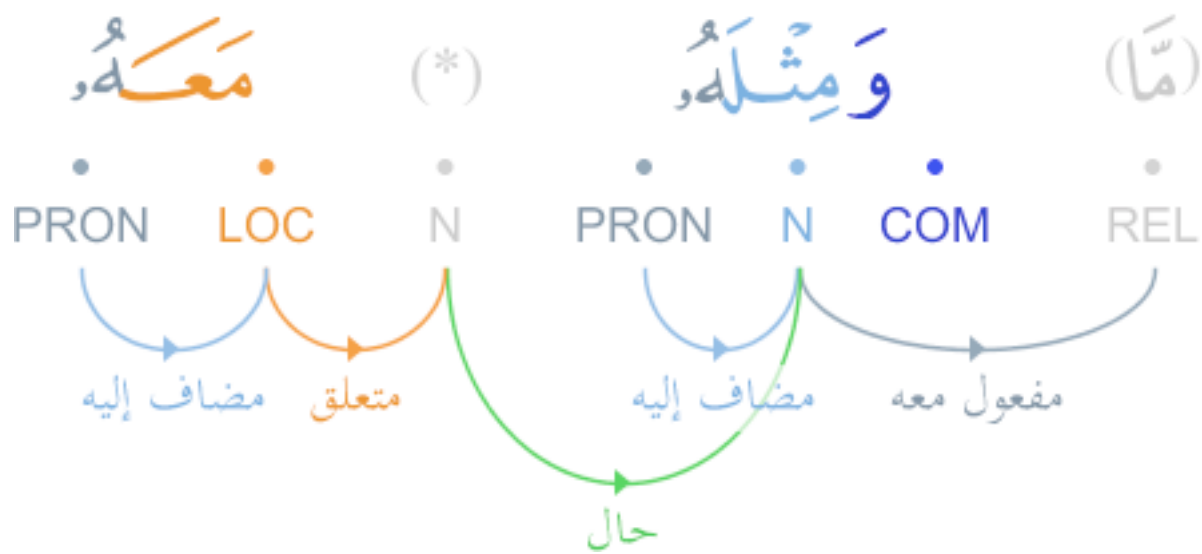


Fig 45. A comitative object in verse (5:36).

A second example may be found in verse 71 of *sūrat yūnus* (10:71):

(10:71:22)

[washurakāakum](#)

and your partners.

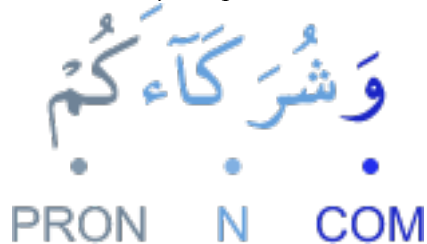


Fig 46. Comitative usage of the particle *wāw* in verse (10:71).

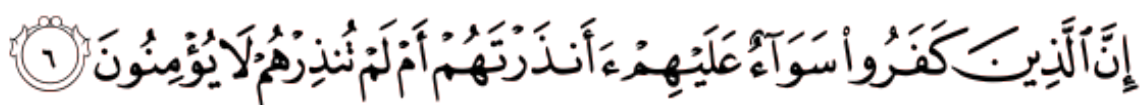
See Also

- [The Accusative of Purpose](#)

# Particles

## THE PARTICLE ALIF (أ)

The particle *alif* (ا), or more accurately the *hamza*, is used as an interrogative prefix or as a particle of equalization. Although the interrogative sense is used far more frequently (over 500 occurrences) it is the rarer equalizational sense which is used first in the Quran, in verse (2:6) of *sūrat l-baqarah*:



**Sahih International:** Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

## The Interrogative *alif* Prefix

The prefixed *alif* is an interrogative particle (همزة استفهام) used to form a question and is usually translated as "is", "are", or "do". The dependency graph for verse (95:8) below shows an example of this use of the *alif* prefix. In general, both the particle *hal* (هل) and the *alif* may be used to form an interrogative sentence, although the prefixed *alif* is not usually used with the definite article.

(95:8:4)  
l-ḥākimīna  
(of) the Judges?

(95:8:3)  
bi-aḥkami  
(the) Most Just

(95:8:2)  
l-lahu  
Allah

(95:8:1)  
alaysa  
Is not



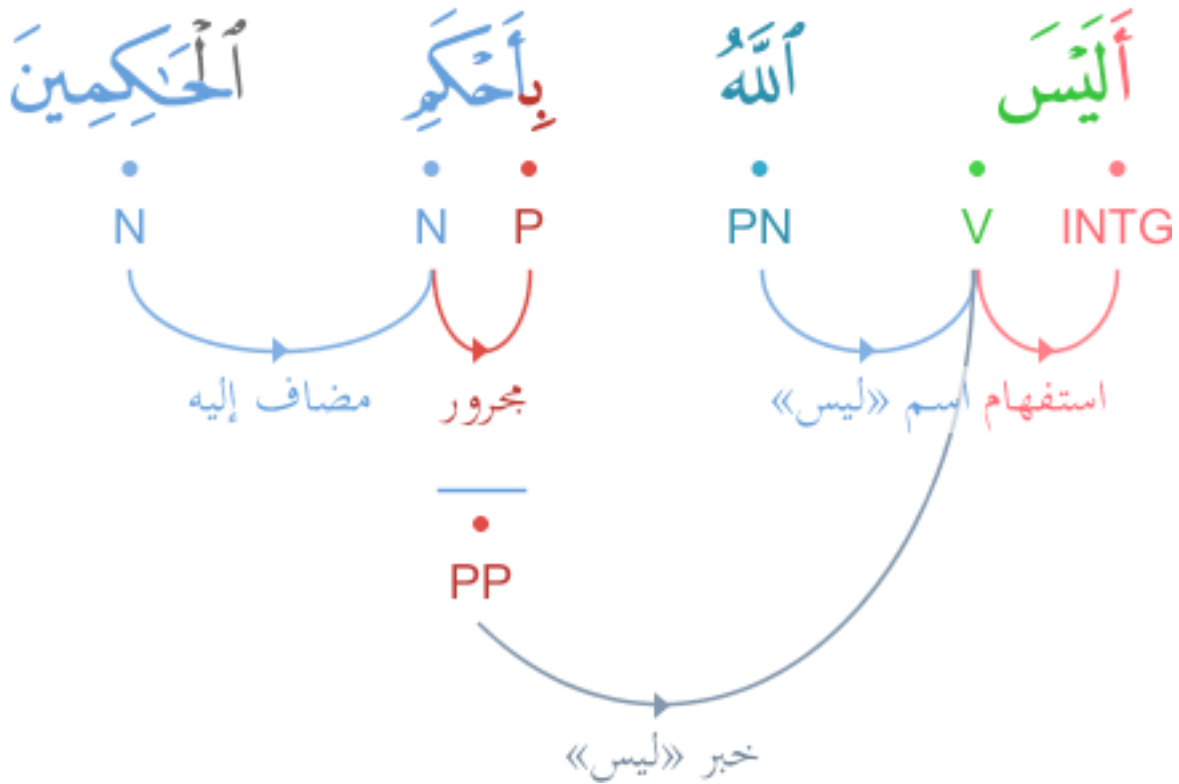


Fig 47. An interrogative *alif* in verse (95:8).

### The *alif* of Equalization

The prefixed *alif* of equalization (همزة التسوية) occurs six times in the Quran, with the first use of this particle at (2:6:6) shown below. This usage of the prefixed *alif* is not interrogative and instead indicates equality. This particle is usually translated as "whether".

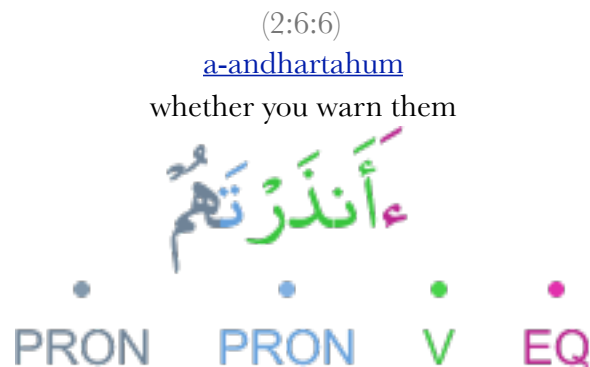


Fig 48. The *alif* of equalization in verse (2:6).

The six uses of this particle are at (2:6:6), (7:193:9), (14:21:28), (26:136:4), (36:10:3), and (63:6:3). In each of these verses, the noun *sawāon* ("the same") is also used.

See Also

[Part-of-speech Tags](#)

## THE PARTICLE INNA (ان واخواتها)

The particle *inna* (ان) is known as an accusative particle (حرف نصب) because of its effect on the case ending of its subject. Like the verb *kāna* (كان), an accusative particle will take a subject and a predicate although with different case endings. Because of this similarity, these particles are considered to be verb-like (حرف مشبه بالفعل). Figure below 1 lists the group of accusative particles known as *inna* and her sisters (ان واخواتها).

Accusative Particle	Arabic	Translation*
<i>inna</i>	إِنَّ	indeed
<i>anna</i>	أَنَّ	that
<i>la'alla</i>	لَعَلَّ	so that
<i>lākinna</i>	لَكِنَّ	but
<i>ka-anna</i>	كَأَنَّ	as if
<i>layta</i>	لَيْتَ	wish

Fig 49. The accusative particle *inna* and related particles.

\* precise meaning depends on context (see [translation accuracy](#)).

An accusative particle accepts a subject and a predicate through dependencies called *ism inna* (اسم ان) and *khavar inna* (خبر ان). The subject *ism inna* is always in the accusative case *manṣūb* (منصوب), and the predicate *khavar inna* is always in the nominative case *marfūʿ* (مرفوع). The dependency graph for verse (100:6) below shows links for *ism inna* and *khavar inna*, with an accusative subject:

(100:6:4)  
lakanūdun  
 (is) surely  
 ungrateful.

(100:6:3)  
lirabbihi  
 to his Lord,

(100:6:2)  
l-insāna  
 mankind,

(100:6:1)  
 )  
inna  
 Indeed,

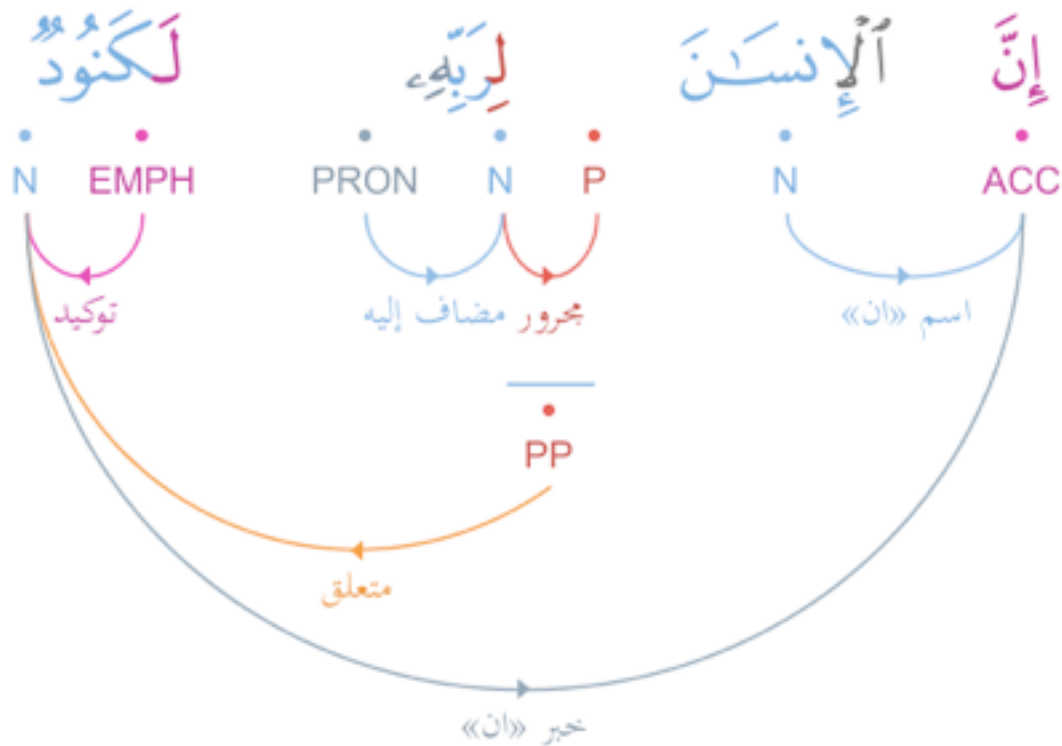


Fig 50. The particle *inna* in verse (100:6).

## Negative Particles Acting Like *anna*

The negative particle *lā* (لا) can behave like the accusative particle *anna* (أن). In this construction, the negative particle *lā* will take a subject and predicate, with the subject in the accusative case *manṣūb* (منصوب), An example may be found in verse (75:11):

(75:11:3)  
wazara  
 refuge.

(75:11:2)  
lā  
 (There is) no

(75:11:1)  
kallā  
 By no means!

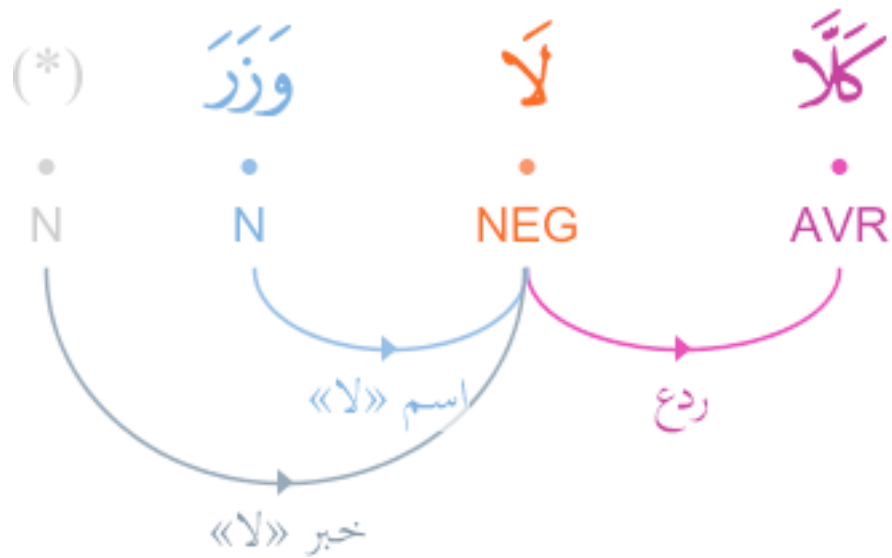


Fig 51. The particle *mā* in verse (75:11) with its accusative subject.

## Preventive Particles

The preventive particle *mā* (ما) may come after an accusative particle to form a compound known as *kāfa wa makfūfa* (كافة ومكفوفة). In this construction, the accusative particle is prevented from modifying any case endings in the sentence. An example may be found in verse (79:13):

(79:13:4)  
wāhidatu  
 n  
 single,

(79:13:3)  
zajratun  
 (will be) a  
 shout

(79:13:2)  
 )  
 hiya  
 it

(79:13:1)  
fa-innamā  
 Then only



Fig 52. Preventive *mā* in verse (79:13).

See Also

- The Verb kāna (كان واخواتها)

## THE PARTICLE FA (ف)

The particle *fa* (ف) is a connective particle that is usually translated as "and", "then" or "so". The particle is used as a prefix and connects words, phrases and clauses together using different types of syntactic relations. In the [Quranic Arabic Corpus](#), each occurrence of the particle *fa* (ف) is annotated using one of the following 4 tags:

- a resumption particle (الفاء استئنافية)
- a [coordinating conjunction](#) (الفاء عاطفة)
- a result particle (الفاء واقعة في جواب الشرط)
- a supplemental particle (الفاء زائدة)
- a particle of cause (الفاء سببية)

When used as a conjunction, the particle *fa* functions syntactically in a similar way to *wa* ("and").

## The Resumption Particle (حرف استئنافية)

This is the most common use of *fa* (ف). A particle of resumption or recommencement (حرف استئنافية) is used to indicate a sequence of events, and provides a close connection between elements of the sentence. Figure 1 below shows the syntactic dependency graph for verse (69:16) which contains the prefix *fa* used in this sense at (69:16:3):

(69:16:5)	(69:16:4)	(69:16:3)	(69:16:2)	(69:16:1)
)	yawma-idhin	fahiya	l-samāu	wa-
wāhiyat	(is on) that	so it	the	inshaqqati
un	Day		heaven,	And will
frail.				split



Fig 53. The prefix *fa* as a resumption particle in verse (69:16).

### The Particle of Cause (حرف سببية)

When used in a resultative sense, the prefix *fa* (ف) is known as a particle of cause (حرف سببية). If followed by an imperfect verb, this particle will place the verb into the subjunctive mood *manṣūb* (منصوب):

(80:4:4)  
l-dhik'rā  
the  
reminder?

(80:4:3)  
fatanfa'ahu  
so would benefit  
him

(80:4:2)  
yadhakkar  
u  
be  
reminded

(80:4:1)  
)  
aw  
Or

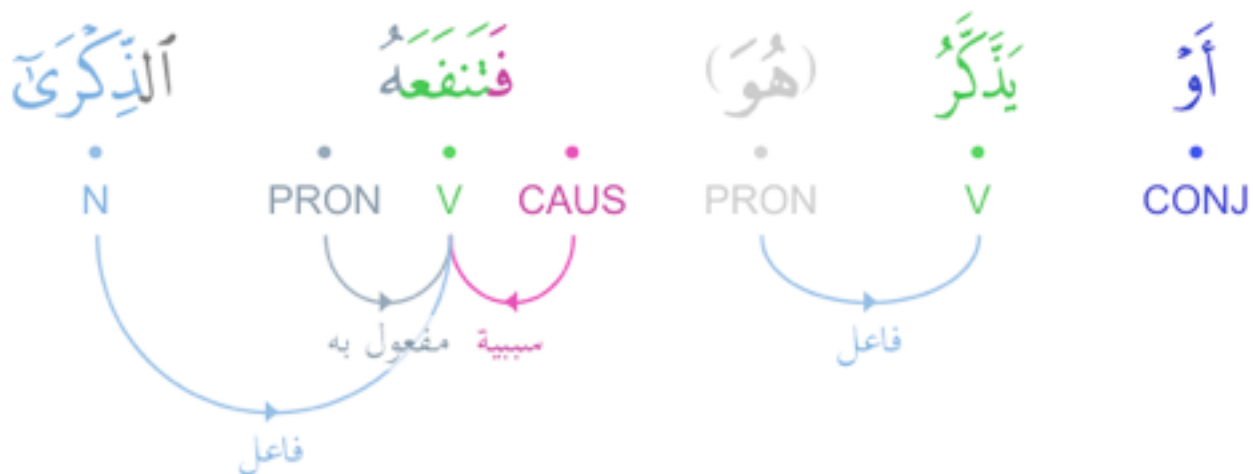


Fig 54. The prefix *fa* as a particle of cause in verse (80:4).

See Also

- [Coordinating Conjunctions](#)
- [The Subjunctive and Jussive Moods](#)

## VOCATIVE PARTICLES

A vocative particle (حرف نداء) comes before a noun and can place the noun into one of two grammatical cases. In the example below, the noun has been placed into the nominative case *marfūʿ* (مرفوع). The dependency graph shows a syntactic analysis for verse (89:27). In the graph, the words (89:27:1) and (89:27:2) are related through a vocative dependency:

(89:27:3)	(89:27:2)	(89:27:1)
<a href="#">l-muṭ'ma-inatu</a>	<a href="#">l-nafsu</a>	<a href="#">yāayyatuhā</a>
who is satisfied,	soul!	"O

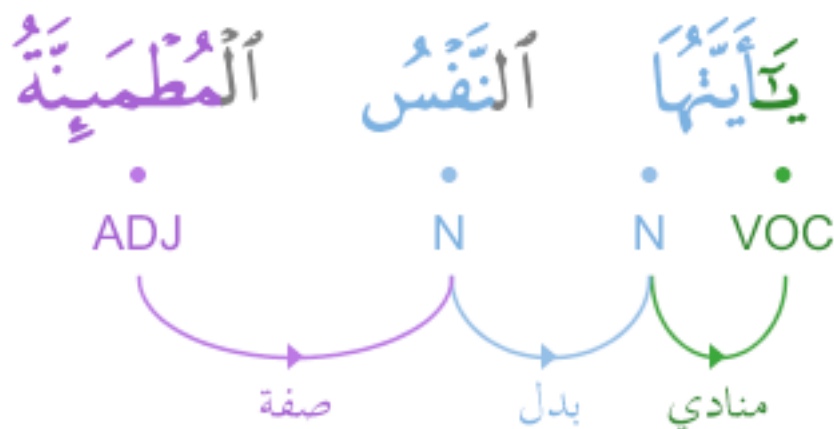


Fig 55. Vocative dependency in verse (89:27).

The following rules from traditional Arabic grammar determine the case ending for a noun that depends on a vocative particle (the addressee):

1. When the noun following the vocative particle is a word representing a specific individual, or group of individuals, then the addressee will be in the nominative case *marfūʿ* (مرفوع). If the noun is indefinite it will have only a single *dammah*. See verse (89:27) above.
2. If the noun after the vocative particle refers to a general group of individuals then the addressee will be a singular noun in the accusative case *manṣūb* (منصوب).
3. If the [possessive construction](#) of *idāfa* (إضافة) follows the vocative particle then the addressee (the head of the possessive construction) will be found in the accusative case *manṣūb* (منصوب).

See Also

- [Exceptive Particles](#)

## EXCEPTIVE PARTICLES

Like vocative particles, exceptive particles place a dependent noun into different grammatical cases. The following graph shows an exceptive relation in verse (92:20) between words (92:20:1) and (92:20:2):

(92:20:5)	(92:20:4)	(92:20:3)	(92:20:2)	(92:20:1)
<u>l-a'īlā</u>	<u>rabbīhi</u>	<u>wajhi</u>	<u>ib'tighā</u>	<u>illā</u>
the Most	(of) his Lord,	(the)	a	Except
High.		Countenance	seeking	

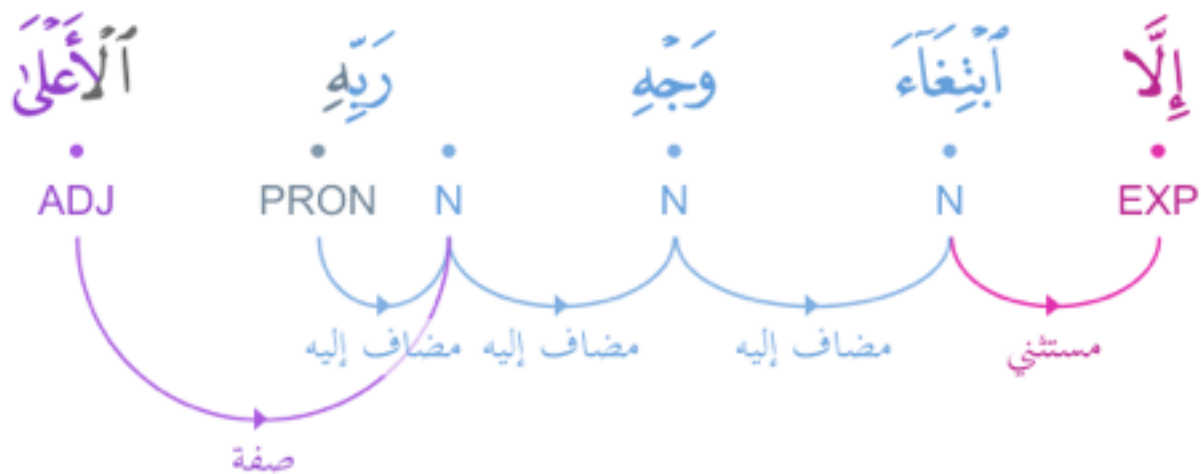


Fig 56. Exceptive relation in verse (92:20).

The most common exceptive particle is *illā* (إِلَّا). Some other exceptive particles found in the Holy Quran are shown in the following table:

Part-of-speech	Exceptive Particle
Particle	إِلَّا
Particle	غَيْرَ
Particle	سِوَى
Particle	خِلا
Particle	عِدا



Fig 57. Exceptive particles.

In an exceptive expression, the exceptive particle will be found between two nouns with different syntactic functions. The noun before the particle is the main noun from which the exception is made *al-mustathnā minhu* (المستثنى منه). The noun after the particle is the excepted noun *al-mustathnā* (المستثنى). Below are some examples of exceptive expressions from the Quran. The main noun and the excepted noun are underlined:

1. { فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ } (2:249)
2. { فَسَجَدَ لِلْكَكَّةِ كُلُّهُمْ أَجْمَعُونَ إِلَّا ابْنُ سِمْوئِيلَ } (38:73)
3. { مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ } (4:66)
4. { وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتِكِ } (11:81)
5. { وَمَنْ يَقْنُطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ } (15:56)
6. { مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتَّبَاعَ الظَّنِّ } (4:157)

According to traditional Arabic grammar there are three types of exceptive expression. The first is when both the main noun and the excepted noun represent the same kind or type, and this is known as *muttaṣil* (متصل) in examples 1, 3, 4 and 5 above. The second type of exceptive expression is when the main noun represents a different type or kind from the excepted noun, and this is known as *munqati'a* (منقطع) in examples 2 and 6 above. The third type of expression is known as *muf'raḡh* (مفرغ) and this is when the main noun is not mentioned.

The grammatical rules for the exceptive particle *illā* (إلا) are as follows. These rules determine the case ending for the noun that follows the exceptive particle (the excepted noun):

1. If the main noun is positive and is mentioned, then the excepted noun will be found in the accusative case *manṣūb* (منصوب). See example 1 above.
2. If the main noun is negative and is mentioned, then the excepted noun may either be found in the accusative case *manṣūb* (منصوب), or the excepted noun may be found in the same case as the main noun through apposition *badl* (بدل). The sentence may be negative either through negation (example 3), prohibition (example 4) or interrogation (example 5).
3. If the main noun is negative (through negation, prohibition or interrogation) and is mentioned, and if the exceptive expression is *munqati'a* (منقطع) then the exceptive noun will be found in the accusative case *manṣūb* (منصوب). See example 6 above.
4. If the main noun is not mentioned then the exceptive particle will not have any influence, and the excepted noun will take the case ending that the context dictates.

See Also

- [Vocative Particles](#)